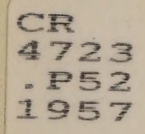


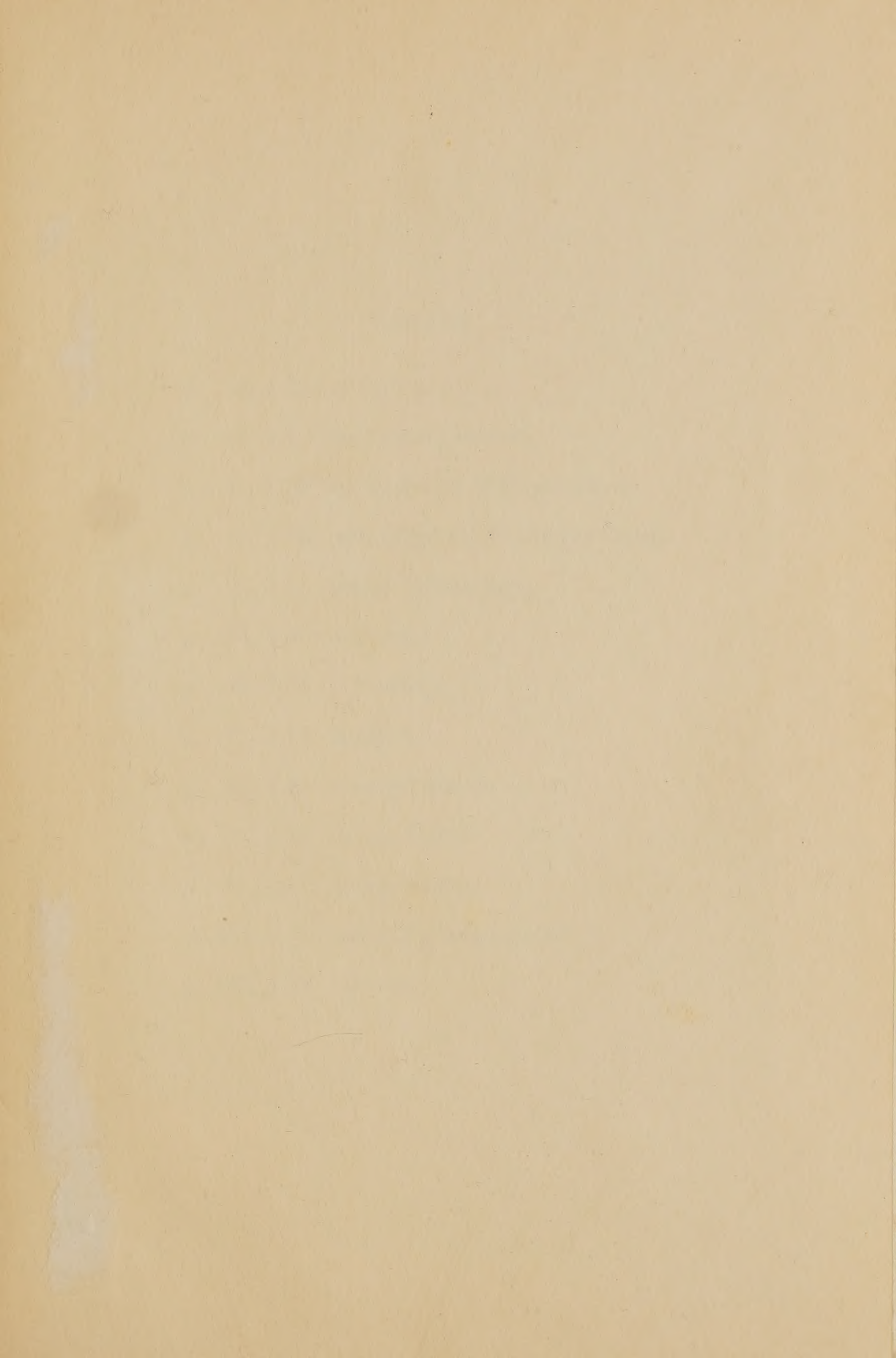
Sovereign Order of Saint John of Jerusalem

Knights of Malta





1050 — 1957





ERRATA

p. 8, 1.20: of their zeal

p. 24, 1.5 : the knight's first act

p. 47, 1.19: the Bailiwick of Brandenburg

p. 47, 1.25: now called the Johanniter Orden

p. 53, 1.1 : period follows hops.

p. 63, 1.27: of earnest

p. 69, 1.13: to attribute

p. 71, 1.15: Sanskrit

p. 72, 1.20: attached thereto

p. 74, 1.15: drawn within

p. 85, 1.17: Archimandrite

p. 123, 1.15: take out 8 before issued

p. 142, 1.23: cultivate



HISTORY

of the

Sovereign Order of Saint John of Jerusalem

✻ Knights of Malta ✻

JERUSALEM 1050-1291, CYPRUS 1292-1310, RHODES 1311-1523,
MALTA 1530-1798, RUSSIA 1798-1815, U.S.A. 1908-

by

COLONEL THOUROT PICHEL

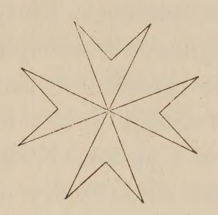
Membre de Societe de l'Histoire de France.

Grande Officier de l'Ordre International
du Bien Public, Republique Francaise.

Crux News Service, Publishers
Shickshinny 2, Pa.

Printed in U.S.A.

Any profit derived from the sale of this book is contributed to the religious and charitable pursuits of the Order.



More wonderful than the most remarkable fiction - more truthful and better founded than the accepted history of nine-tenths of the countries of the world; more touching in pathos and more inspiring in spirit than the most thrilling tales of the legendary days of chivalry, is the narrative of Jerusalem, Cyprus, Rhodes, Malta, and the valorous Knights who once defended these bastions of Christendom, and who as a religious and military Order of Knighthood have come down to our day in well authenticated and unbroken succession.

Probably this old world of ours has never since the first century of Christianity, looked upon more heroic deeds than those which stand accredited to the men whose story as told here merely scratches the surface of their glorious history.

It is believed that to reveal the admirable precepts and examples set forth by the history and achievements of this ancient Order will serve as an influence for good and an impressive character builder for the youth of any nation.

During the past 900 years this religious and military Order of knighthood has been known un-

der various names, such as: Hospitallers, Knight Hospitallers, Knights of Hospitallers of Jerusalem, Order of the Hospital of Saint John of Jerusalem, Knights of Saint John, Knights of Jerusalem, Knights of Cyprus, Knights of Rhodes, Knights of Malta, and Order of Malta. The Order was also well known as—the Religion.

The popular term "Knights of Malta" has often been misused by certain people and groups. It should be used only as a sub-title. Strictly speaking, the term "Knights of Malta" refers to the knights' sojourn on the island of Malta which was only 268 years of the Order's total 907 years of existence.

Since the 17th century this noble Order has been known as the Sovereign Order of Saint John of Jerusalem, named so in honor of Saint John the Baptist and as a tribute to its place of foundation.

The origin of the Order dates back to about the middle of the eleventh century or 1050 A.D., when a group of religious laymen from Amalfi, Italy, later presided over by the Venerable Peter Gerard, a pious and benevolent Frenchman, ventured into Palestine and obtained from the ruling Caliph of Jerusalem, Monstaser Billah, permission to erect a hospice for the use of the poor and sick Latin pilgrims.

In accordance with the order of the Caliph, the Mohammedan Governor of the city assigned to these pious men a site close to the Holy Sepulchre,

on which, as soon as possession could be obtained, they erected a chapel dedicated to the Virgin, giving it the name of St. Mary ad Latinos, to distinguish it from those churches where the service was performed according to the Greek Rite. At the same time, two hospitals were erected in the vicinity of the chapel, one for each sex, for the benefit of the travel-worn pilgrims, or those exposed to the attacks of the Mohammedan rulers of the Holy Land at that time.

After the fall of the Roman Empire, the Holy Land had exercised a powerful attraction upon the Christian faithful from the nations of the West. Pilgrims in ever increasing numbers faced the dangers of travel by land and sea to visit the Tomb of Christ and the places hallowed by His Life and Passion. This growing wave of Christian enthusiasm culminated in the Crusades.

Jerusalem became the favored object of the world's attention. Religious devotion had prompted Christians, from the earliest ages of the Church, to visit the regions sanctified by their faith, and this feeling, increasing in strength by the growth of custom, reached at length to such a pitch of fervor, that a pilgrimage to Jerusalem became recognized as the most potent act of penance which the poor sinner could perform in expiation of his guilt. Vast crowds flocked annually from every corner of Europe to utter a prayer on the tomb of their Saviour, and to gaze on that hallowed mount

where He had breathed His last. The very dust of this land was considered sacred in their eyes; and the pious traveller, returning to his native home, hung his palm branch and pilgrim's staff over the altar of his parish church, where it remained, not only a token of his own devotion, but, at the same time, an incentive for others to follow so laudable an example.

It is in this great wave of religious fervor that we must look for the first germs of that spirit of chivalry from which the Order of Saint John took its origin.

The sovereignty of Jerusalem was warmly contested between two rivals, the Caliph of Baghdad and the Caliph of Egypt; and in their struggle for supremacy the poor unoffending pilgrims of the West were miserably harassed and plundered, nay, frequently murdered. These impediments, however, were not sufficient to check the ardour of thir zeal; nor did the manifold dangers of such travel deter a vast and annually increasing number from seeking the shores of Palestine.

Such mass travel to the Holy City of Jerusalem, the most ancient and most famous city of the world, called for an organization which could provide protection, shelter and hospitality for the travel-weary pilgrim.

A small group of dedicated religious laymen from Amalfi, Italy, in a spirit of Christian charity, resolved to supply this need. They formed them-

selves into a religious and military brotherhood known as "Hospitallers," with the object of defending the Holy Sepulchre and protecting the poor, the infirm, the stricken, and to insure the safety of their Hospital, which was constantly threatened by hostile hordes in the new kingdom of Jerusalem.

Baldwin I, King of Jerusalem, recognized and confirmed the brotherhood of Hospitallers as an international corporation in 1104, and Pope Pascal II sanctioned the constitution of the Hospitallers by a Bull in 1113.[1]

The followers of this religious and military Order took for their ensign the white cross on a red field—their badge and inspiration in bringing peace and consolation amidst the din of battle,—the white cross of peace in the bloodstained field of war. White was the emblem of that purity of life required in those who fought for the defense of the Christian Faith and lived for the service of the poor and suffering.

This plain white cross later (1259) evolved into the famous Maltese Cross of four arms and eight points, known throughout the world as a symbol of the Christian religion. The virtues of the Beatitudes are symbolized by the eight points of the Cross. The motto of the Order was *Pro Fide, pro utilitate Hominum* and may be translated Defender

(1) Vide Appendix Nos. 2, 3, 4, 5, 7

of the faith, for the welfare of humanity.

Members of the Order were mostly scions of a proud nobility and were imbued with the spirit of profound Christian charity. The Hospitallers formally dedicated themselves at the altar as the servants of Christ and of the poor, and they bound themselves to look upon, consider and treat the poor, the pilgrims and the sick, not merely as their equals, but as their "lords and masters." This ideal Christian attitude prevailed throughout the Order, and hospitality as well as protection was always afforded Christians and non-Christians alike.

In recognition of the Order's valuable services during the First Crusade, Papal sanction was obtained in 1098 for its elevation to the status of a monastic Order.

In the exercise of Christian knighthood, these monks with pious zeal gave practical effect to the dictates of pure Christian charity, thus taking an important step towards bringing together the great and the humble of the earth, paving the way for the future development of a Christian society.

For ecclesiastical and charitable services members wore the black robe[1] with a cowl, used by the Order for all those who undertook to observe celibacy, individual poverty and obedience to their superiors. A large white cross of linen was affixed on the left side of the robe over the heart.

(1) Vide Appendix No. 6

In the eyes of Christian Europe the Hospitallers were the incarnation of the ideal which brought about the Crusades—the union of the forces of Christianity in the service of religion, fighting for the Faith and lending brotherly help to all such as were in need or distress.

Composed of the flower of Christian chivalry, the purpose of the Order was to aid, defend and protect the Christian religion throughout the world, extending their charitable works to building and conducting hospitals.

After four hundred and sixty years of bondage, the Holy City passed from Mohammedan rule on July 15, 1099.

The brave Godfrey of Bouillon, leader of the First Crusade and a prince as noted for his piety as celebrated for his valor, was elected to the office of supreme ruler of Jerusalem, as the worthiest champion of the Cross.

Godfrey was conducted with solemn pomp to the church of the Holy Sepulchre, where a magnificent diadem was offered him; but he put it aside with the declaration that where Christ had worn a crown of thorns, he would never wear a crown of gold. He also rejected the august title of King, and modestly contented himself with that of Defender and Lord of the Holy Tomb.

One of the first acts which Godfrey performed, upon assuming the reins of government in the

newly captured city, was to visit the Hospital of St. John. He was so much impressed with the admirable manner in which the establishment was conducted, and with the many benefits which it had conferred upon his suffering army, that he immediately endowed it with his famous Manor of Montboise in Brabant,[1] and his example was followed by several of the other leaders of the Christian army.

GOVERNMENT OF THE ORDER

Its title "Sovereign," signified absolute freedom from allegiance to any monarch or prince.

Having been originally organized for charitable purposes in 1050, the Order in addition successively adopted the character of a religious, military, republican, and aristocratic constitution.

It was religious,[1] since it built churches, trained chaplains, priests, serving Brothers and serving Sisters, while the knights took solemn vows to observe celibacy, individual poverty and obedience to superiors. In addition, the knights took serious vows to practice, promote and protect the Christian religion and to extend Christian charity to all.

It was military, since two of the three classes into which it was divided were always under military discipline, constantly armed, and waged an unceasing war to defend and protect the Christians.

(1) Vide Appendix No. 7

It was a republic, since by the original constitution of the Order, their chief was always selected from among themselves by their own nomination. He was esteemed only as the first among his equals, or, to quote the statutes, *primus inter pares*.

In the conduct of the Order the duty of the chief, or the grand-master, consisted merely in enforcing obedience to the laws, and in this office he was not permitted to act alone, but was associated with a council, without whose concurrance and sanction none of his decrees were legal. The grand-master, with the council, made new laws, revoked, confirmed, or modified the existing ones, and they were empowered to take cognizance of any matters private or public, interior or exterior, effecting the welfare of the Order all over the world.

The writ of *habeas corpus* as we know it today, and three appellate courts were also part of the statutes or constitution of this ancient Order.

It was aristocratic, since none but the noble class had a share in the legislative and executive power of the Order.

Oftentimes the question is asked: How was it possible for a small independent organization or state composed of only a few thousand men occupying a very small piece of land, to win important battles of war on land and sea, build the

strongest fortifications of its time, and merit power and influence equal to that of the greatest nations of the world.

To the discriminating student of statecraft the answer is clear, with volumes of historical facts to confirm the answer. To begin with, the Order was composed of only the highest quality of men selected from the noble families of Europe, cultivated and trained in statecraft.

The real strength of a state depends absolutely upon the *quality* and not the quantity of its human supporters. Great deeds are accomplished by great men, but we have no more great men because we have neglected to cultivate them. Yet, only great men, and never mammon, make for the greatness of any nation. Today mediocrity is in the ascendency while true nobility is on the decline and unjustly condemned. Thus the world is suffering a poverty of quality, sacrificed for an abundance of quantity or mediocrity.

Sovereign and international, it is the oldest surviving religious and military Order of knighthood, and the first body politic to establish an international Code. These knights maintained the first European government to advocate peace and at the same time practice peace by absolutely refusing to take up arms against any Christian nation or Christian prince, a doctrine they never violated. They worked for peace by means of statesmanship and statecraft.

TRIALS AND WARS OF THE ORDER

Expelled from Jerusalem in 1291 by an overwhelming horde of antagonists, the knights wandered westward in search of an operating base. Finally, a convent or headquarters was established, in turn, at Cyprus until 1310, at Rhodes for two centuries 1310-1523. At Rhodes they built splendid edifices and fortified their cities. It was from Rhodes that the 42nd Grand-Master, Fra Philip Villiers de l'Isle-Adam (1521-1534)[1] conducted his masterly retreat before the heavy Turkish forces of Suleiman I. They remained for short periods at Crete, at Messina, at Baia near Naples, at Ciruta Vecchia near Rome, at Nice, and even for two months upon the high seas in the Flagship of the Order, *La Caracca,* the Grand-Master and Council being unable to find a friendly or convenient habitation on land.

Pope Clement VII, who had previously been a knight of the Order, interceded with Emperor Charles V to grant the Order a residence on the island of Malta. It was thus that in 1530 this famous monarch proffered as a gift to the Grand-Master de l'Isle-Adam and his knights the island of Malta, mentioned in the Scriptures as the *Melita* of the twenty-eighth chapter of the Acts of the Apostles. The Emperor signed a charter which vester the Order of Saint John of Jerusalem with complete and perpetual sovereignty over the island of Malta, Gozo and the city of Tripoli.

(1) Vide, Appendix No. 11

Although these military monks were heroes of many bloody battles and wars on land and sea which began in Jerusalem, space permits mention of only one. African Arabs under Selim Pasha unsuccessfully attacked Malta in 1551, a fore-warning of the later and greater losing attack on Malta in 1565, which was to make both the island and the knights crusaders famous in history.

A GENEROUS FOE

In the history of the Order's conflict with the Moslems to save Christianity, it was a rare incident to find a generous foe;[1] therefore, it is only just and fair to record such an episode.

Faced by an overwhelming adversary, Jerusalem was forced to capitulate to Saladin in 1187. In his hour of triumph, Saladin behaved with a generosity hardly to have been expected from a Saracen chief. Instead of repeating the scenes of carnage which had disgraced the entry of the Christians on this selfsame spot, Saladin consented that the military and nobles should be permitted to proceed to Tyre, and he fixed a ransom for the population of the town at the rate of ten crowns per man, failing the payment of which they were to become slaves. In many instances, at the supplication of the Queen and her retinue, he was induced to forego the payment of ransom, and the Hospitallers freely lavished their remaining treasure in purchasing the liberty of many others. Also,

(1) See Sultan Zizim, Appendix No. 8

in consideration of the very charitable work in which they were employed, he permitted ten of the soldier-monks of the Hospital to remain for one year within the city, to complete the cure of the sick under their care.

THE ULTIMATE IN HOSPITALITY

Saladin, although a persistent enemy of the Christian, held the Order in the highest possible esteem, and an anecdote is recorded of him in Major Porter's book which illustrates the high degree of hospitality for which the Hospitallers were famous. This anecdote also marks the feeling and respect in which Saladin regarded his relentless foes of the Hospital.

Having heard of the boundless liberality and anxious care lavished by the Order upon all who sought the shelter of its institution, whether Christian or non-Christian, Saladin determined to test the truth of this report. He therefore disguised himself in the garb of a Syrian peasant, and in that guise entered Jerusalem and presented himself at the doors of the Hospital, as a suppliant for their bounty. He was received at once, and his apparent wants carefully attended to. In pursuit of his design, he lay still the whole day, and rejected all offers of food, alleging that he was unable to partake of any nourishment. The following day he continued the same line of conduct, so that the charitable brothers began to fear lest he would starve to death. On the third morning, be-

ing again warmly pressed to partake of some food, and being requested to name anything which could provoke his appetite, he, after much apparent hesitation, at length suggested that the only food for which he had any fancy would be a piece of the leg of the Master's favorite horse, cut off in his presence. The brothers were at first struck with consternation at such an extraordinary request, but the rules of their Hospital were most rigid upon the point of yielding, to the utmost possible extent, to the fancies of their patients. They therefore at once communicated the wish to the Master of the Hospital, who, loth as he was to lose his favorite charger, hestitated not a moment in ordering the animal to be brought to the Hospital, there to undergo, in the presence of the unfortunate patient, the amputation necessary to gratify his inconvenient desires. All was now ready; the butcher stood prepared to strike the limb from the unfortunate animal, and Saladin became convinced that the fraternity suffered nothing to interfere with what they considered the sacred duties of hospitality, no, not even the favorite charger of their chief, when asked for by the meanest Syrian peasant. He declared that the desire to gratify his craving had proved amply sufficient for his want, and begged them to return the noble beast to his stable, as he now felt equal to partake of ordinary food. He left the Hospital disguised as he had been on his entrance, and, having rejoined his army, continued his warfare

against the Christians; retaining, however, the warmest regard for those noble-minded knights who were thus prepared to sacrifice everything at the shrine of duty. Some writers go so far to assert that he made several liberal donations to the institution, but there is no record existing of any such fact.

A RENOWNED NAVY

This noble republic enjoyed influence and power akin to that of the most powerful states, though politically independent of all monarchs and popes. It was the advance post and bulwark of Christianity and it maintained a powerfully equipped military organization and extensive fortifications, including a large navy, which kept open the sea lanes in the Mediterranean between Spain, France, Malta, Italy, Palestine, and the Levant. The galleys of the Religion were recognized as the greatest naval training school in warfare and etiquette in all Europe.

This organization of knights in whose veins flowed the bravest and noblest blood of Europe gained an enviable reputation as masters of the sea. The valuable assistance rendered by them to the commerce and general welfare of all Europe by means of their navy was universally acknowledged by Charles II, James II, and Queen Anne of England; King Francis I of France, and his son Henry II. The navy of the Order became a school where-

from European sovereigns often drew their captains and admirals. At the request of Catherine II the Russian Navy was reorganized by the Knights of Malta.

These intrepid knights earned that brilliant reputation which gained for them the supremacy of the Mediterranean, and the privilege that the flag of every other nation upon those waters saluted that of Saint John. Even Louis XIV, a monarch who invariably was most unyielding in affairs of ceremony and precedence, admitted the right of the Knight's galleys to the first salute from his vessels.

Between 1651 and 1665 the flag of the Order flew on the high seas toward the west [1] as far as the Leeward Islands, St. Christopher, St. Kitts, and the island of St. Martins. The Order obtained possession of St. Kitts in 1652.

The knights realized that Malta, properly fortified, might be the key to the Mediterranean and so they set about making a great port. Actually, they made it so perfect that all the powers of Europe coveted it; and that was the undoing of the Hospitallers! Napoleon[2] occupied it by treachery and Great Britain wrested it from France for the use of the strongest navy in the world. Italy, and others still look on Malta with greedy eyes. When will the gigantic chess game for the Malta pawn start again?

(1) Vide Appendix Nos. 12, 13

(2) Video Appendix No. 9

The Order established public schools and built the famous *Collegium Melitense,* which received the rank of a university. In 1650 they built a magnificent public library which gradually increased until it attained proportions exceeded by but few of the public libraries of Europe.

Known, admired and respected throughout the world for their charitable ministrations and as soldiers of Christ, the fascination of their past will endure as long as the great palaces, beautiful churches, huge walls and fortifications they built, remain on the island of Malta.

A WORLD POWER

At the beginning of the 13th century, numbering more than 10,000 well trained and disciplined knights, and as many more serving Brothers, it became the richest Order in Christendom, possessing and conducting principalities, cities, towns and villages, both in Asia and Europe. It enumerated within the bounds of Christendom more than nineteen thousand manors, or seven hundred distinct estates, each of which afforded a liberal income for their religious and charitable pursuits.

The Order reached its greatest power in the 17th century when its headquarters in France was the famous Temple in Paris. This well-known Temple covered almost thirty acres of land. In addition to the Temple, the Order owned about 189 streets, in all, a very appreciable part of the property of

Paris. The Order thus became a great land-lord. Even the Archbishop of Paris was a tenant of the Order and paid rent up until the Revolution.

The Order of Saint John in France secured from the Kings of France formal recognition of immunities from all local laws, even as they obtained from the Pope independence of the local Bishops.

The Order was the last stronghold of the ancient regime to fall before the French Revolution. Yet in France it survived the State General, the Constituent Assembly and the Legislative Assembly—and it even enjoyed its sovereign independence during the first week of the National Convention. It was not until September 1792 that its property was finally confiscated, and not till the next year, 1793, in the peak of the Terror, that the persons of the Knights were proscribed. It was in the Temple of the Knights that the revolutionaries imprisoned King Louis XVI and the royal family prior to the guillotine.

Many nations courted the good will of the Knights of Malta. Even the United States of America,[1] through their Minister James Monroe in France, approached the Order's representative in Paris, Mr. Cibon, to announce a visit of the American fleet to Malta with the intention of discussing a proposed alliance between the Order of Malta and the United States.

What might the subsequent course of American

(1) Vide Appendix No. 12

and of European history have been if a proposed treaty between the Order of Malta and the United States had been consummated at the end of the 18th century? Certainly there was much to be gained by both governments. American ships, like those of other Christian nations, were then the prey of the Barbary pirates. Malta would have afforded the Americans a base and place of safety, and perhaps active assistance against the pirates might have been given by the Knights. On the other hand the foreign affairs of the Order were in a precarious condition and in distant America a place of refuge would have been of great advantage to the Order.

For more details of this event see the Appendix No. 12.

A French writer in speaking of the Order of Saint John of Jerusalem said, "Of all the Orders which took birth during the Wars of the Holy Land, it is the only one which has been true to the spirit of its first foundation, and has continued ever since to defend religion."

HOSPITAL PIONEERS

Actually, the Order of Saint John, pioneered in modern hospital administration. Their Hospital at Malta was the glory and pride of the Order, the essential and most sacred service of true Knights and that which gave them their first name. Even their enemies always respected their Hospital.

When the Christians were driven from Jerusalem the Moslems allowed the Hospitallers to keep their Infirmary for a year, "until the sick were well." Whenever they joined the Christian League against the Moslems the Knight' first act was to improvise a hospital, not for their own sick and wounded alone, but for all it could accommodate: and after battle, they laid aside their pikes and helmets, and nursed the inmates, "to the edification of all the others." In all their wanderings their first duty, when halting in a new place, was to establish their hospital.

At Malta, their Hospital had separate medical and surgical wards, and contagious patients were isolated. Ample accommodations existed for convalescents, a special guardian and ward for the mental cases—(whom the cruel superstition of that day generally condemned to confinement in prisons.) There was the luxury of single beds at a time when in most hospitals the sick lay two and three to a bed, and higher standards of comfort and cleanliness than could be found in any of the large hospitals of Europe. These were some of the points of excellence in which the Hospitallers claimed pre-eminence, quite as jealously as on the sea.

They had been pioneers in hospital nursing; they had been the first to extend their ministrations irrespective of creed or nationality; the fame of their Sacred Infirmary attracted many strangers to

Malta, not only to study its organization and methods, but to profit by them, or to be nursed by noble knights with sixteen quarterings—and to be fed off silver! They developed a School of Anatomy and Surgery in connection with the Hospital with courses of study in infectious diseases, and public anatomical clinics where even the bodies of knights who died in the Hospital were brought for dissection. Medical degrees were granted by the University of Studies; a foundling asylum, a women's hospital and a botanical garden were maintained. An excellent medical and surgical library for that day was added, so the knights could proudly boast that their Hospital equipment bore comparison with the great hospitals of Pisa, Florence and Rome, with the balance often in favor of Malta. The Hospital had one of the grandest interiors of its time. One great ward—five hundred and twenty feet long and so broad that "twelve men could walk abreast in it," and the height three times its width—was the pride of Valletta.

Great emphasis was laid on proper diet in the care of the sick. Three resident physicians and three surgeons, each with two assistants, visited the wards daily and noted on a tablet, which hung at the head of each bed, the food and remedies prescribed. Every patient had two beds for a change and a closet with a key for himself.

The ancient rule of the Hospitallers that they must "adorn their knighthood with true charity,

the mother and solid foundation of all virtues," was one of their vows they were least inclined to forget; and the tradition of the Hospital was a holy and vaunted one. They served, we are told, not as if the sick were their equals only, but as if they were "their lords and masters," and each took his turn at it. Every Friday the Grand-Master, with an apron tied about him like any mere novice, went "in procession" to minister to the sick with his own hands, and to bestow upon the maimed and afflicted suppliants who thronged the great quadrangle the food and medicines the Religion provided generously for the poor.

Under the arcades of the spacious sun-washed courtyard was a pharmacy; and here came the blind, the leprous, and the scrofulous, the poor incurables, both men and women, for the broths and the milk which the physicians prescribed abundantly, for bandages and crutches, and for their daily pittance, to which the Treasury appropriated 100 scudi a month. Here were also rooms where hot steam baths were given. In addition to this "out-patient department" the Hospital maintained a sort of district nursing service in Valletta and the towns around the Harbor, with two knights deputed to each town as supervisors of the work having the assistance of four elderly women in their daily rounds, whose business it was to carry supplies to the sick poor, to see that the physicians appointed to visit them attended to their duties, and that

the patients received the proper food and medicines.

Scientific writings were produced,—some printed, some in manuscript. Notable amongst these pioneers of progress is the name of a Dr. A. Zammit, who has left behind him a quantity of manuscript notes and treatises. Minute records were kept. Personal details (case histories)of all patients were to be entered "in the large book on the small table in the hall." All the prescriptions given by the doctors were "to be written out in full, without abbreviations, in a special book."

W. H. Lecky has observed the interesting fact that this great Hospital, far in advance of the times, tried on scientific lines to treat and cure the insane.

In making comparisons it is well to note that this excellent free hospital service was in operation before the year of 1678, while today many parts of our nation are in need of such a service. At that time and as long as the Order occupied the island, patients flocked to Malta from all the maritime countries of the Mediterranean, and none who sought admittance were ever turned away. As many as a thousand patients were at times assembled within the infirmary at Malta, and the cost for so large an establishment formed a very considerable item in the annual expenditures of the Order's treasury.

This renowned Hospital at Malta, was one of the wonders and glories of Europe. It remained

to the last a pioneer of the scientific spirit in medicine and surgery, often in advance of the times. Men of science and research, as well as physicians and surgeons, were trained in the class-rooms of the University and of the Hospital, fostered and encouraged by the enlightened patronage of the Grand-Masters and the Knights.

CHIEFS OF THE ORDER

Chronological list, showing names, national origin and years in office:

	Name	Title	Origin	Years
	Peter Gerard	A-M	French ?	1087-1118
1.	Raymond du Puy (Pius)	M	French	1118-1160
2.	Auger de Balben	"	French	1160-1162
3.	Arnaud de Comps	"	French	1162-1168
4.	Gilbert d'Asscalit	"	Eng. (d ful)	1168-1169
5.	Fra Gastus	"	doubtful	1169-1169
6.	Joubert of Syria	"	doubtful	1169-1179
7.	Roger de Moulins	"	doubtful	1179-1187
8.	Garnier de Naplouse	"	English	1187-1187
9	Ermengard de Daps	"	doubtful	1187-1192
10.	Godfrey de Duisson	"	French	1192-1194
11.	Alphonso of Portugal	"	Portuguese	1194-1195
12.	Geoffroi le Rat	"	French	1195-1207
13.	Guerin de Montaigu	"	French	1207-1230
14.	Bertrand de Texis	"	French	1230-1231
15.	Guerin de Montacute	"	doubtful	1231-1236
16.	Bertrand de Comps	"	French	1236-1241
17.	Peter de Villebride	"	doubtful	1241-1244
18.	William de Chateauneuff	"	French	1244-1259
19.	Hugh de Revel	G-M	French	1259-1278

A-M—Abbott-Master
G-M—Grand-Master
M—Master

20.	Nicholas de Lorgue	G-M	doubtful	1278-1289
21.	John de Villiers	"	French	1289-1297
22.	Odo de Pins	"	French	1297-1300
23.	William de Villaret	"	French	1300-1306
24.	Fulk de Villaret	"	French	1306-1319
25.	Helion de Villeneuve	"	French	1319-1346
26.	Deodato de Gozon	"	French	1346-1353
27.	Peter de Cornillan	"	French	1353-1355
28.	Roger de Pins	"	French	1355-1365
29.	Raymond de Berenger	"	French	1365-1374
30.	Robert de Julliac	"	French	1374-1376
31.	Juan Fernandes de Heredia	"	Spanish	1376-1396
32.	Philibert de Naillac	"	French	1396-1421
33.	Antoine Fluvian, or de la Riviere	"	Spanish	1421-1437
34.	John de Lastic	"	French	1437-1454
35.	James or Jobert de Milly	"	French	1454-1461
36.	Peter Raymond Zacosta	"	Spanish	1461-1467
37.	John Baptista Ursini	"	Italian	1467-1476
38.	Peter d'Aubusson	"	French	1476-1503
39.	Almeric Amboise	"	French	1503-1512
40.	Guy de Blanchefort	"	French	1512-1513
41.	Fabricius Carretto	"	Italian	1513-1521
42.	Philip Villiers de l'Isle- Adam	"	French	1521-1534
43.	Pietro del Ponte	"	Italian	1534-1535
44.	Didier de Saint Jaille	"	French	1535-1536
45.	Juan Homedes	"	Aragonese	1536-1553
46.	Claude de la Sangle	"	French	1553-1557
47.	Jean de la Valette	"	French	1557-1568
48.	Pietro del Monte	"	Italian	1568-1572
49.	Jean l'Eveque de la Cassiere	"	French	1572-1581
50.	Hugues Loubens de Verdalle	"	French	1581-1595
51.	Martin Garzes	"	Aragonese	1595-1601
52.	Alof de Wignacourt	"	French	1601-1623
53.	Luis Mendez de Vasconcellos	"	Portuguese	1623-1625
54.	Antoine de Paule	"	French	1625-1636
55.	Jean-Paul de Lascaris	"	French	1636-1657

56.	Martin de Redin	G-M	Aragonese	1657-1660
57.	Annet de Clermont	"	French	1660-1660
58.	Rafael Cottoner	"	Aragonese	1660-1663
59.	Nicholas Cottoner	"	Aragonese	1663-1680
60.	Gregorio Caraffa	"	Italian	1680-1690
61.	Adrain de Wignacourt	"	French	1690-1697
62.	Raymon Perellos	"	Aragonese	1697-1720
63.	Marcantonio Zondadari	"	Italian	1720-1722
64.	Antonio Manoel de Vilhena	"	Portuguese	1722-1736
65.	Ramon Despuig	"	Aragonese	1736-1741
66.	Manoel Pinto de Fonseca	"	Portuguese	1741-1773
67.	Francisco Ximenes de Texada	"	Aragonese	1773-1775
68.	Emmanuel de Rohan	"	French	1775-1797
69.	Ferdinand von Hompesch	"	German	1797-1798
70.	Emperor Paul I of Russia	"	Russian	1798-1801
71.	Grand Duke Alexander of Russia	"	Russian	1913-1933

38th Grand-Master accepted a Cardinal's hat.

47th Grand-Master declined a Cardinal's hat from Pope Pius IV.

50th Grand-Master accepted a Cardinal's hat from Pope Sixtus V.

42nd, 47th and 68th, the 3 most outstanding of the Grand-Masters.

42nd Grand-Master, the most renowned of all.[1]

Of the 71 chiefs of the Order 38 were French, 7 Aragonese, 6 Spanish, 5 Italian, 3 Portuguese, 2 English, 1 German, 2 Russian, and 7 of doubtful origin.

The 47th Grand-Master, de la Valette was an intrepid fighter and a strong ruler. He refused to permit a tribunal of the Inquisition to operate in

(1) Vide Appendix No. 11

Malta and he declined a Cardinal's hat because it was understood by many that the title of Grand-Master of the Order was a higher rank than that of a Cardinal of the church.

Until 1269 the chiefs of the Order were known simply as "Masters." At this time Pope Clement IV conferred the first title of "Grand-Master" upon Hugh de Revel, the 19th chief, and all future heads of *the Religion,* as the Order was often called.

After 1565, and thenceforth, by agreement between the Great Powers of Europe and the Popes, the Grand-Master of the Order was recognized as a sovereign Prince.

Alof Wignacourt (1601-22) was the first Grand-Master who enjoyed the title of "Most Serene Highness," usually given to ruling princes; it was conferred by Ferdinand II, Emperor of the Holy Roman Empire. In 1630 Pope Urban VIII conferred upon all Grand-Masters the title of "Eminence." The 66th Grand-Master Pinto and his successors received the title of "Most Eminent Highness."(2)

Before 1757 there were already 12 Cardinals of the Church recorded as having been former knights of the Order.

The chaplains of the Order wore the usual black ecclesiastical robe of their country with a white

(2) Vide Appendix No. 14

cross on the breast. In the choir they wore a cotta and a mozzetta, the latter at first black, and later, by grant of Pope Clement XI, violet edged with red.

The Grand-Masters, universally recognized as sovereign princes[1] and heads of state, gave land grants and apportioned commanderies. They granted titles of nobility which were recognized by many nations including France, Spain, the Empires of Napoleon, and Russia. A Maltese peerage exists today and has been recognized by the British Crown. As an independent state it issued Maltese currency, and knight diplomats represented the Order in many European courts.

VIRTUE REWARDED

It may be interesting to note that while the rules of the Order were strict in the manner of examining the proofs of nobility for applicants as knights of justice, exacting noble ancestors of 200 years or more, nevertheless, in some cases noble status was earned and recognized, when merited by a sincere demonstration of virtue, service, noble deeds and valor.

The high born held no monopoly on bravery, service and virtue, though they set the standards for virtue and courage to which others rose by emulation. Even in the 17th century there was an opportunity for humble worth to attain well-de-

(1) Vide Appendix No. 14

served rewards. Take the example of Chevalier Paul, who, having come into the world while his mother was being tossed about in a boat during a terrible gale in pursuit of her employment as a laundress, mounted through successive stages of stowaway, sailor on a Maltese vessel, a hired fighting-man under the Knights, and independent corsair whose name spread terror among enemy fleets, until he became a Servant-at-Arms in the Order. Then, after Richelieu had spirited him away from the Knights and made him a Vice-Admiral in the French service, he was raised by Grand-Master Lascaris to the sublime heights of a Knight of Justice, notwithstanding his "low extraction," of which, says his biographer, Bougerel, "he was never unmindful!" A gentle, sombre-looking man with a soft voice, he "had sentiments worthy of the very highest born,' 'and manifested them when, in gratitude to the Hospitallers for the appreciation accorded his solid merits, he presented the Order with an Armed vessel valued at between thirty and forty thousand livres.

EMPEROR PAUL I BECOMES PROTECTOR OF THE ORDER[1]

Gradually the Roman Pontiffs became indifferent to the welfare of the Order. This condition caused the knights some concern and they began to look elsewhere for a Christian Prince to champion their cause. Such a champion was found in

(1) Vide Appendix No. 9

the person of the young Emperor Paul I of Russia.

By a convention or treaty between the Order, represented by Count de Litta, their Ambassador, and Imperial Russia, dated January 15, 1797, the Grand Priory of Poland was merged into and styled the Grand Priory of Russia, bringing additional revenue to the Order. Grand-Master de Rohan died July 13, 1797, and at the first meeting of the Council held by his successor, Hompesch, this treaty was ratified.

On the 7th of August 1797, Count de Litta was again named Ambassador Extraordinary of the Order for the purpose of presenting the ratifications of the January 15th treaty to St. Petersburg. At the same time de Litta carried new instructions in the form of a treaty from the knights and Grand-Master von Hompesch, asking Paul I of Russia to become their chief and Protector of the Order, which Paul accepted November 29, 1797, without any objections from the reigning Pontiff.

TREACHERY BEFALLS THE KNIGHTS

Both Malta and its knights continued to prosper until 1798, when the weak-willed 69th Grand-Master von Hompesch, through treachery, permitted Napoleon to occupy the island of Malta, at a time when the knights were in an excellent position to successfully resist the invasion. Although von Hompesch was warned well in advance, he insisted that he was able to protect the island and that Na-

poleon would never attempt such an invasion. Utterly deluded by his wilful incredulity, the fatal moment arrived without any preparations made for an effectual resistance.

Having been previously infiltrated by revolutionary propaganda, spies and subversive activities, this world-state in its international stronghold of Malta was suddenly broken by the arrival in force of General Bonaparte in the harbor of Valletta, acting on secret orders designed and presented by himself to the Directory of the French Revolution.

Seven months after Paul I accepted the Protectorate of the Order, Malta had fallen into possession of the French through the weakness of von Hompesch who had previously granted the Protectorate of the Order to Paul I. Now in disgrace for having "sold out" to the French and fearful of the wrath of the loyal knights, Hompesch left Malta and became an exile in Trieste.

Grand-Master von Hompesch permitted the invasion on June 12, 1798, and the Order thence became a government without a state. Most of knights bitterly resented the weakness of their Grand-Master, especially for his questionable act of accepting the promise of a handsome sum from Napoleon. Disgraced, and in such haste to leave Malta, von Hompesch and his 16 faithful followers neglected to take with them the records and documents of the Order. From his retreat in Trieste von Hompesch later sent a formal act of abdica-

tion to his successor. Meanwhile, Napoleon dispersed the knights from Malta in his efforts to destroy the Order.

The most loyal and courageous of the knights who opposed the Grand-Master's surrender and insisted that the Order be perpetuated joined the refugees from the French Revolution and took refuge in the Russian dominions under the wing of their Imperial Protector, Paul I. The remainder of the discouraged and dispersed knights left the main Order and returned to their original homes in France, Spain, Prussia, Bavaria, Italy and England, where they joined their brother knights and arranged separate protection in one form or another, establishing their various groups as independently functioning units, according to their geographical location and religious persuasion.

PAUL I BECOMES GRAND-MASTER[1]

The young Emperor Paul had always expressed himself as an enthusiastic admirer of the Knights of Saint John, and when opportunity was afforded him of giving a practical proof of his sincerity and friendship he nobly redeemed the pledges of his youth.

First as Protector of the Order, and later as its Grand-Master, Paul I was quite sincere in his friendly professions towards the knights; for he

(1) Vide Appendix No. 9

not only proclaimed himself their advocate at every European court, but declared that every favor conferred on them should be regarded as a mark of personal deference and respect toward himself.

Filled with gratitude for the benefactions heaped upon them, and eager to gratify him and to place a broader shield between themselves and their oppressors, the remainder of the loyal knights assembled and constituted themselves, a chapter in St. Petersburg and voted Emperor Paul I of Russia to be their Grand-Master.

Although Emperor Paul I was neither unmarried nor a Roman Catholic, Pope Pius VI from the Monastery of Cassini, near Florence, bestowed his paternal and apostolic benediction upon the proposed Grand-Master Paul I in a letter, shortly before Paul accepted the office.

Amid an elaborate ceremony Emperor Paul I was elected the 70th Grand-Master of the Sovereign Order of Saint John of Jerusalem, October 27th 1798. However, Paul I did not accept his election until November 13th 1798 when he made a proclamation of his acceptance. At that time the standard of Saint John was ordered hoisted on the Admiralty at St. Petersburg, and its insignia was officially added to the Imperial coat-of-arms.

In keeping with the Pope's approbation[1] Paul I, with the consent of the knightly body adhering

(1) Vide Appendix No. 10

to the ancient and standing laws of the Order, reconstructed and liberalized the statutes by adding a number of regulations to meet the requirements of a new age. He set aside one of the finest palaces in St. Petersburg which was given the name of "The Palace of Malta," and the arms of the Order were emblazoned on its front. Within the palace he built a Roman Catholic Church, dedicated to the memory of Saint John the Baptist. Having now established a Priory for the Russian-Orthodox Church as well as a Priory for the Roman Catholic Church, he invited members of the Protestant Christian Churches into the Order.

All the courts of Europe were formally notified of his election and the nobility of all Christendom was invited to become knights of the regenerated Order, while most of the European sovereigns recognized Paul I as the Grand-Master of the Order. To insure perpetual succession of the Order Paul I by Letters Patent, conferred hereditary knighthood upon many of the knights.

For his courage and wisdom in approving Paul I as Grand-Master of an Order Napoleon had hoped was disbanded forever, and for an act interpreted by many as a secret plan to unite the two great Christian Churches, Pope Pius VI was taken prisoner on Napoleon's orders by General Berthier and carried away from Italy to Valence in France, where he died August 29, 1799. Here, it is only fair to point out, that through the good offices

and influence of Paul I, the very existence of the Roman Catholic Church was saved at a critical period when Napoleon had planned its destruction. Through Paul's intercession in behalf of the Church of Rome differences between the Church and Napoleon were adjusted. Support of this fact may be found on page 4889 of the Encyclopedia Britannica, where it states:

"Shortly after the Peace of Tolentino in February 1797, Pius VI was seized with an illness. Napoleon gave instructions that no successor to the Office should be elected and that Papal Government should be abolished . . . It was under the protection of the Emperor of Russia [Paul I], that . . . Pius VII was elected Pope at Venice. [Mar. 14, 1800]. He succeeded in gaining the good will of Bonaparte and his accession was shortly followed by the Concordat of 1801 . . . Ecclesiasticism itself assumed another tone; its morality was pure; its zeal in the performance of its duties conspicuous."

The Christian-like role played by Paul I in protecting the Order, the Popes and the Roman Catholic Church, as well as his efforts to unite both Churches, contributed to his assassination on March 23, 1801. The conspiracy leading to the murder of Paul I was so well planned by international plotters with the aid of several disloyal members of the Imperial Russian Court, including the Emperor's son Alexander, that none

of his murderers was ever brought to justice or punished. This fact is rarely touched upon by historians, but nevertheless deserves its place in the history of Europe.

EUROPEAN POLITICS INTERFERES

Unfortunately for the welfare of the Order and the hope of uniting the Eastern and Western Churches the Emperor and Grand-Master was assassinated in 1801. His son and successor Alexander I took little interest in the Order of Malta, or in his father's wishes. He was strongly influenced by the European politics of the time, and for other reasons wished to rid Russia of the Order as soon as possible. He began by confiscating the general properties and monies of the Order in Russia, as these originated in grants from the Imperial Treasury. He then suggested to the knights that they petition the Pope to appoint a new Grand-Master. However, this being contrary to the long established rules of the Order, the knights refused and quietly maintained an existence in Russia as a religious Order, sometimes with and sometimes without Imperial sanction. Due to the general dis-satisfaction of its members and the lack of a suitable headquarters the Order of Malta in Russia remained more or less dormant between the years of 1803 and 1890.

While Alexander I acted as the "Protector" and Grand Prior of the Order, still, neither as its Protector nor as Grand Prior did he have the author-

ity to disband or disperse the Order in Russia, contrary to the statements of some ill informed "authorities." An independent Russian Grand Priory is mentioned in the publication of M. C. de Magny in 1843 called "Recueil Historique des Ordres de Chevalerie." Another publication of 1897 by W. Maigne called "Dictionaire Encyclopedique des Orders de Chevalerie," mentions an independent Russian Order of Malta functioning in 1861 under the direction of the Emperor. Then again in 1897, M. L. de la Briere in his book "Malta Past and Present," stated that there existed in Russia an Order of non-Catholic (Malta) Knights not in communion with the Catholic Knights.

ORIGIN OF THE PAPAL ORDER

Annoyed with the Knights for ignoring his wish, Alexander I, with the help of the King of Naples, asked the Pope to name a Grand-Master, hoping by this step to draw the Order away from Russia, and thus banish the hopes of his predecessor to unite the Eastern (Orthodox) Church with the Church at Rome.

After the knights were dispersed from Malta the Roman Catholic Church believed the Order of Saint John to be a lost cause and thus offered them no help or refuge. However, when the loyal knights rallied in Russia and exhibited the courage and statesmanship which earned them the help and

promise of Paul I to rehabilitate their Order, the then reigning Pontiff began to reflect on the loss of a strong ally. Taking advantage of Alexander's desire to rid Russia of the Order, but contrary to the custom of the original Order, Pope Pius VII on February 9, 1802, named Giovanni Battista di Tommasi to act as "Grand-Master" of a new Order admitted by some apologists for the Pontiff as merely the severed limb from the trunk of an ancient Order.

Though this appointment by the Pope lacked the support of the Order in Russia and Europe, nevertheless, Tommasi proclaimed *himself* "Grand-Master" of this new and exclusive Roman Catholic Order on June 27, 1802 in the Priory Church at Messina, Italy. Subsequently this Order was transferred to Catania, where Tommasi died in 1805. The Order then moved from Catania in Sicily to Ferrara in the Papal States in 1826, and to Rome in 1834, where it has ever since remained as a papal Order.

Following its establishment in 1802 the Order in Rome slightly changed and appropriated the previous title to read "Sovereign *Military* Order of Saint John of Jerusalem," while adopting new military uniforms and statutes. It was composed of the Grand Priories of Rome, the Two Sicilies, and Bohemia-Austria, to which the Emperor Ferdinand in 1841 added the restored Grand Priory of Lombardo-Venetia. Today this Order

appears to be functioning under the shorter title of "Sovereign *Military* Order of Malta."

Due to lack of interest in a new Order under the supreme control of the Popes in Rome Tommasi was the last "Grand-Master" appointed by the Popes for more than 70 years. During this interim of low ebb for the Order the Popes declined any longer to take upon themselves the responsibility of nominating a Grand-Master in violation of the tradition of the original Order they endeavored to emulate. However, they contented themselves with naming a series of "Lieutenant Grand-Masters," to keep the new Order activated.

It is difficult to conceive how a limb could retain its vitality and fidelity when cut off from the main trunk or body. It is a case of a recalcitrant group forming a new organization which has not the same head and which does not acknowledge the same chief or rules of the original corporation.

THE SPANISH KNIGHTS

After the shameful delivery of Malta to Napoleon in 1798 the Roman Catholic Spanish Knights returned to Spain. Next to France Spain had given the Order more knights and more wealth than any other nation. Upon learning that the Pope intended to name a Grand-Master without a regular election the Spanish Knights refused to participate.

Resenting this interference with their ancient rights the Catholic Knights of Spain asked the Spanish king to act as their leader. On January 20, 1802, King Charles IV of Spain, by Royal Decree, accepted the office of Grand-Master of the Spanish Knights. He ordered the preservation of the Order in all of the Spanish dominions, that its knights might enjoy the same pre-eminences, privileges, distinctions and emoluments which they had before; and by Royal Decree, dated April 17, 1802, he incorporated "perpetually" to his Crown the Langues and Assemblies of Spain.

After many vicissitudes of the Order in Spain it was finally united with the papal Order in Rome. On September 4, 1885 King Alfonso XII revoked the incorporation of the knights with the Spanish Crown previously decreed by Charles IV in 1802. Moreover, since March 2, 1891, whenever a Spanish subject receives a diploma of admittance into the Order from Rome, he must communicate to the Spanish government for permission to wear the insignia.

THE ENGLISH KNIGHTS

The Knights in England and Germany also refused to recognize the Pope as the supreme authority of their Order, and they elected a prince of their choice as Grand-Master in their respective countries.

The Tongue of England, or English Knights, included the Commanderies of England, Ireland, Scotland and Wales. Between the years of 1375 and 1514 the English Knights numbered between 150 to 550. At the beginning of the 17th century the English Knights almost became extinct in the Order. From 1625 to 1627 there were only two knights of the Tongue of England in the Order.

Through covetousness and opposition to the Pope King Henry VIII by Statute 32, April 24, 1540, dissolved the Order of Saint John in England and incorporated its wealth and property with that of the English Crown. In the explanatory paragraphs of the Royal Proclamation the King's motive is stated that the Knights had remained faithful to the Catholic Church, and had thereby rejected the religious supremacy of the Royal Authority over their creed.

Great were the sacrifices in life and property of this branch of the Order of Malta, and great were the sufferings endured by its members. Most of them, some actually succumbing to martyrdom, had to seek refuge among their brethren abroad.

By Letters Patent of April 2, 1557 Queen Mary granted to the Priors and Brethren of the Hospital of St. John of Jerusalem in England a common seal, and name, style and dignity to its knights, restoring to them practically all their ancient privileges.

Queen Victoria, by her charter of May 14, 1888, created an Order of St. John of Jerusalem (The Knights Hospitallers of the Venerable Tongue of England), analogous to, but independent of the ancient Order of Saint John of Jerusalem, and without any connection with or dependency on the same.

Mary's Charter has been held by some not to have lapsed because it has never been actually revoked. In fact the establishment of the non-Catholic branch of the Order in England was based on this belief. The constitution granted by the Charter of Queen Victoria is framed upon that of Queen Mary, and preserves to the members the name which the Hospitallers bore at the time of Henry VIII, and Mary Tudor.

THE GERMAN KNIGHTS

The English branch of the Order was not the only one which for local and political reasons fell off from the main body. The segregation of the German Knights and their constitution into an autonomous body independent from the Grand-Master and subject to the Prussian Crown preceded the secession of the Anglican branch.

The Knights of the Bailiwick of Brandenburg had long refused to pay Responsions (revenue) to the Convent and to acknowledge any dependence upon the Holy See, till, in 1382, they elected their own chief, subject to the approval of the

Grand Prior of Germany. Luther's Reformation fomented the further reaction of these rebellious members from the main body.

After 1543 the Bailiwick split up into that of Brandenburg-Dottenburg, and that of Sonnenburg. The Priorate of Bohemia, another important constituent of the Langue of Germany, had, since 1452, strained relations with the Order. The religious-political movement which followed made it sunder its connection altogether.

The non-Catholic branch of the German Knights was habitually presided over by a Prince of the Royal House of Prussia.

The German branch was eventually suppressed and its property incorporated first by the Rhenish Confederation on July 12, 1806, and then by the King of Bavaria on the 8th of September 1808. On the 12th of January 1811, Ferdinand passed to the State the Bailiwick of Brendenburg-Sonnenburg, which on May 23, 1812 was declared to be extinct, and on the same day re-constituted under new auspices. Frederick William IV on the 15th of October 1853, quashed the edict of 1812, and set up anew the ancient Bailiwick of Brandenburg, which is now called the *Johannister Order* in contradistinction to the *Malteser* of the Catholics.

THE ORDER IN POLAND[1]

In the Kingdom of Poland the earliest commandery was that of Posen, with a hospital and church erected in 1170, and that of Stwolowitz in Lithuania, established by Prince Radziwill on the 20th of November 1610. However, there is also a record of a letter of the King of Poland, showing the foundation of another commandery in Poland to be July 11, 1607.

Poland had other hereditary commanderies in Cracow, Zagost, Caden, Costen, Lesnic and Szulec. Posen and Stwolowitz were the last two surviving commanderies to see the establishment of the Priory of Poland in 1775.

Both the Czar and Pope Clement XI petitioned Grand-Master Percellos to admit as a Knight of Justice Count James George Gordon, of Scotch descent, born in Russia. He was received as a Knight of Justice on April 29th 1706.

The Priory of Poland was established by virtue of two charters of the Republic of Poland, promulgated in Warsaw, on the 7th and 17th of December 1775, in compensation for the Duchy of Ostrog. Janusz, Duke of Ostrog, had bequeathed his territory at the extinction of his family to the Knights, in his will made in 1618.

King Stanislaus of Poland, at the death of Princess Teophila de Ostrog Lubomirski, sent Count

(1) Vide Appendix No. 9

Gordon to Malta with a letter soliciting the cession of the property of Ostrog to the Order, which formed, later on, the property of the Priory of Poland.

The Order, in deference to the King's wishes, accepted Janusz's bequest, through their representative, the Bailli Marchese Michele Enrico Sagramoso. The Polish Priory was erected in consequence of this agreement.

The endowment of the Priory was 42,000 florins, while 13,000 florins were assigned to each of six hereditary commanderies and to a bailiwick. To these were added, during the same years, five other commanderies as a gift of patrons. It was agreed that the first occupants need not be necessarily unmarried.

The Knights of the Polish Priory were exempt from performing service or caravans in Malta, in view of the service they rendered in their native country, defending its frontiers against the Turks.

After the partition of Poland between the neighboring great powers the lands belonging to the Order came within the jurisdiction of Russia, and the Polish Priory, by the convention of the 4th and 15th of January 1797, became the Grand Priory of Russia.

CHURCH AND STATE

As previously explained the Order was actually a State with a government. The long continuous bickerings of the knights and Grand-Masters with the personal whims and wishes of the various and successive Pontiffs would indicate the wisdom of a separation of the Church from the State of the Order.

It is curious to mark how, during these successive ages, the authority which the Pope exercised over the actions of the Order became gradually reduced in extent. Constituted originally as a religious establishment, they owed their earliest organization wholly to the fiat of his will, and during the first two centuries of their existence appear never to have disputed his authority on any matter in which he may have been pleased to exercise it. Gradually however, many irregular and unfair papal mandates began to annoy the knights and wear their patience. Much dis-satisfaction was caused by the repeated interference of the Pontiffs with the patronage belonging to the Order in the Langue of Italy and elsewhere. These annoyances increased in time and brought great changes in their relative position; many rude shocks diminished the extent of the pontifical authority, real or fancied, while each successive generation augmented the influence of the military friars. Step by step they gradually shook off the dictatorial yoke of papal domination, until eventually papal

authority became little more than nominal and secondary, while the Grand-Master ruled over the island in which his fraternity was located with the prime power of a sovereign prince.

During the regime of the 31st Grand-Master Juan Fernandez de Heredia, duly elected by the knights in 1376, Pope Urban the Sixth by an act of usurpation and on his own initiative, appointed Richard Carraccioli, Prior of Capua, to act as Grand-Master of the Order and to displace de Heredia. However, he was ignored and never recognized as a legitimate superior by the great body of the knights who resented this infringement upon their rights and sovereignty.

Carraccioli died in 1395 and Philibert de Naillac, Grand Prior of Aquitaine was elected by the knights as their 32nd Grand-Master in 1396 following the death of the 31st Grand-Master de Heredia in March of the same year.

This was the last time that a Pope attempted to appoint a Grand-Master of the Order until 1802, when Tommasi was named by the Pope to lead a new organization for the Roman Catholic Knights of Italy.

Between the years of 1113 and 1802 various Popes had decreed the Order to be absolutely free of all ecclesiastical jurisdiction.[1] The many favors, high honors and marks of respect conferred

(1) Vide Appendix Nos. 2, 4, 5, 7

upon the Order by the Popes previous to 1802 were granted in a spirit of appreciation and recognition of merit for the knight's constant defense and protection of Christians and the faith.

The more prudent Popes always looked to the knights to carry on the sacred work of the Christian Church. Although several Popes, as individuals, abused the power of their high office and brought condemnation upon the Roman Catholic Church, nevertheless, the knights acting under a Council and a Grand-Master, faithfully carried on the precepts and examples of the Church down through the ages. It was due to the influence of these devout knights upon the conscience of Emperor Paul I that the life of the Roman Catholic Church was saved when total disaster was imminent.

In appreciation and as reward for pious conduct, devout and consistent loyalty of the knights to the Church, the wiser Pontiffs removed the Order from all supervision by the regular clergy and Cardinals.

From the earliest ages the Order was exempt by papal grants from the payment of all ecclesiastical tithes and contributions; and this exemption was continued and confirmed from time to time by the various Popes. These well-earned and unabused religious privileges excited the bitter hostility of a clergy opposed to a knightly body exempt from tithes and free from the control of the bis-

hops Pope Anastasius IV in 1154 not only confirmed all these privileges, but even added to them the right of the knights to have their own priests independent of the bishops. So indignant were the clergy that the Patriarch of Jerusalem and the Bishops of the Holy Land made the long journey to Rome to protest in person to the Pope, but all in vain. As late as August 13, 1779, Pope Pius VI issued a Bull known as "Pastoralium nobis," in which it was decreed that for the present and for the future the Order be removed from all ordinary and extraordinary jurisdiction, including that of the Cardinals. That was the reason why the Grand-Masters always maintained that the ancient dignities of the Order held precedent over episcopal dignities.

The accumulated hostility of the clergy against the ancient religious rights of the Order had become so vocal just before the Order was dispersed from Malta that, when the opportunity arrived in 1802 to establish an independent papal Order simulating the original knights the clergy finally prevailed upon the Pope to ordain the new Order completely subservient to the clergy in all matters. While this act pleased the clergy, it deprived the new papal Order of Malta of those religious rights already enjoyed for nearly 700 years by the *then existing* historical Order in Russia.

While no official or unofficial connection has been found between the papal Order in Rome and

the Sovereign Order of Saint John of Jerusalem as it was promulgated in Russia, nevertheless, it has been learned that the American Grand Priory of the Order holds a deep respect and admiration for all branches of the Order in Europe of whatever religious persuasion, always extending the hand of knightly brotherhood and Christian friendship.

THE ORDER MOVES WESTWARD

Rumblings of fateful events to come began to vibrate just before the beginning of the 20th century. The growth of socialism in Germany, the demands for autonomy in the Austrian provinces, the Russian Revolution of 1905, all acted as precursors to coming events.

Men of vision, Knights of Malta and their descendants from Germany, Austria-Hungary, Russia, Italy, France, Spain, Portugal and other countries began to realize that only in the republic of the west, the United States of America, was there a safe place of refuge for the non-political ideals of the Maltese Knights—the refuge needed against the growing unrest and political upheavals of Europe.

With this thought in mind, and in a fraternal spirit that overcame all differences in nationality and divergences within the Christian faith, these noble stewards of the knightly Order quietly planned. They finally decided to organize and continue in the United States a sovereign Order based on

the well defined aims and purposes of this most illustrious Order of antiquity, as defined in the statutes of the Order prior to 1802.

Using this knightly purpose as their guide, these modern crusaders with pious enthusiasm, assisted by interested and devoted members of the diplomatic corps of many nations, met frequently in Europe and America. They conducted many meetings without publicity in order to circumvent any possible political interference or other intrigue.

In searching through the early records and minutes of the Order it was revealed that most of the meetings in the United States from 1890 to 1929 were held quietly in the former Waldorf-Astoria at 5th Avenue and 34th Street in New York City. A few meetings were held in the old Murray Hill Hotel on Park Avenue of the same city and in Norfolk, Virginia. After 1929 meetings were held in the Murray Hill office of the former Lieutenant- Grand-Master, Col. Wm. Sohier Bryant in New York. Since 1945, meetings have been held at the Convent of the Order in Pennsylvania.

The records indicate that the leading spirit in bringing the Order to America was William Lamb, son of William Wilson Lamb, born in Norfolk, Virginia, September 7, 1835.

William Lamb was the direct descendant of General Ivan Lamb of Russia, appointed by Emperor Paul I as Grand Preserver of the Order. While

at the Court of St. Petersburg the General also received the honor and rank of a Commander of Military Valor, for distinguished service in the Russian Army.

His descendant, William Lamb, was a graduate of William and Mary College and St. Lawrence University, receiving the degrees of LL.B. and LL.D. He served as Editor of the Daily Southern Argus, 1855-61; was Captain of the Woodis Rifles Military Company of Norfolk, Va. for several years before the war; with his company, joined the Virginia troops in April 1861; served in the Confederate Army from Captain to Colonel; had charge of defenses at New Inlet on Cape Fear; built and had command of Fort Fisher until January 15, 1865, when he was severely wounded, necessitating the use of crutches for the next seven years.

After the war Colonel Lamb engaged in the shipping business in Norfolk and became a leader in building foreign trade in that city. He was appointed as German Consul and Vice-Consul for Sweden and Norway at Norfolk. Col. Wm. Lamb, C.S.A., was the third Lamb to be Mayor of Norfolk. He was elected mayor and served three terms of two years each from 1880 to 1886. He died in the city of his birth on March 22, 1909, leaving an only son, Henry Whiting Lamb.

An experienced diplomat, Colonel Lamb showed great skill in securing the confidential help and

assistance of many diplomats of the various nations to help establish the Order of Saint John in America.

As early as 1880, Lamb began to contact and select key men for his plan. By 1880, the Colonel had built up a working committee of about one hundred distinguished men to back his movement.

At one of the first regular meetings of the Order conducted on January 10, 1908, a few excerpts of Colonel Lamb's remarks are recorded in the minutes of that day as follows:

" . . . . we have called this meeting in response to an international appeal to and from members and hereditary members representing all the langues of the Sovereign Order of Saint John of Jerusalem throughout Europe, for the purpose of establishing the American Grand Priory in the United States, to continue the legal continuity of the Order . . . as you know, this meeting is the result of years of quiet consultations, deliberations, plans and preparation . . . . . continuing with certain modifications the Sovereign Order of Saint John . . . . as it was constituted under the 70th Grand-Master, H.I.M. Paul I, Emperor of Russia . . . . it is understood that our Order shall be open to qualified individuals of all recognized Christian denominations." . . . . .

"Before closing my remarks, I wish to thank all those members and associates, who from as early

as 1880 and 1890, have contributed so much in time, effort and travel, arranging contacts, meetings, consents, proxies, etc., in Europe and America. These pioneers in our movement deserve a vote of thanks and a permanent place in our memories, our Order, and in our prayers.

"Among those to whom we are most grateful are: James A. Harden-Hickey, Baron of the Holy Roman Empire and his good friend Comte de la Boissiere; Baron Rosen, Russian Ambassador to the United States; Charlemague Tower, U. S. Minister to Austria-Hungary and Ambassador to Russia and Germany; Count Alexander Boutourlin; Count Alfred de Choiseul-Gouffier; Prince Michel Khilkov; Ethelbert Watts, American Consul-General at St. Petersburg; Admiral Paul de Ligny; Clifton Rhodes Breckinridge, U. S. Minister to Russia; Prince Pierre Troubetzkoy; Count Dmitri Boutourlin; Baron L. Hengelmuller von Hengervar, Ambassador from Austria-Hungary to the United States; Count Alexander Narishkin; Grand Duke Alexander; Peter Jansen, Russian banker and sheep rancher from Nebraska; Major General Radomir of Serbia; and Nikolas Pashitch, Prime Minister of Serbia; Prince George Radziwill; and Prince Pierre Volkonsky."

The steady rally of this knightly spirit was conducted in Europe and America from as early as 1880. As a result of this discreet rally and with the help of the Sovereign Council of the Noblesse,

they secured in the United States approval of their purposes in the form of a legal charter of incorporation in the year 1911. This early incorporation was augmented later by a much broader charter or state certificate of incorporation, authenticated by the Secretary of State of the United States, with the official treaty ribbons and Great Seal of the United States.

The Order was founded in America by virtue of the authority exercised by the qualified knights and hereditary knights whose ancestors had received Letters Patent of hereditary rights, conferred on them by the 70th Grand-Master and others.

Here, then, we find the historical link between the original knights and their continuation in America as a non-profit religious and charitable organization devoted to Christ and Christian charity.

Eager to ally themselves with the oldest and most famous of all the religious-military Orders of Christendom many of the elite of America and Europe took part in building a body of the Maltese Knights in America.

The Order has grown, and has drawn within its fold many professed knights and descendants of the hereditary knights. The records of the Order reveal that well known Catholic laymen and Catholic ecclesiastics as well as religious leaders

and laymen of all the recognized Protestant churches have been accepted into the American Grand Priory of the Order.

The growing Order, eager to secure a competent Grand-Master, found one in a descendant of the 70th Grand-Master. In the year 1913 His Imperial Highness the Grand Duke Alexander of Russia was selected and elected the 71st Grand-Master of the Order. In his acceptance speech His Imperial Highness praised the knightly body for preserving and perpetuating the Order as it was promulgated by his ancestor and predecessor the 70th Grand-Master, His Imperial Majesty, Emperor Paul I.

Grand Duke Alexander, who was also a Grand Prior, remained the 71st Grand-Master until his death in 1933. Col. William Sohier Bryant, M.D., also a Grand Prior, held the office of Lieutenant Grand-Master from 1913 to 1951, when he was succeeded by a Baltic nobleman, Baron de Engelhardt-Schnellenstein, who resigned in 1955. The Baron was a descendant of two members of the Supreme Council of the Order during the regime of the 70th Grand-Master in St. Petersburg.

His Excellency Dr. F. H. Graf von Zeppelin was elected Lieutenant Grand-Master of the Order in 1956. Graf von Zeppelin is a descendant of a former distinguished member of the Order, Johann Carl Count von Zeppelin, diplomatic Minister from

Wurttemberg to the Imperial Russian Court at St. Petersburg in 1800.

The Supreme Council of the American Grand Priory, in addition to the Lieutenant Grand-Master, includes among others, William Alexander Valentine, A.B., LL.B., as Attorney-General; Eugene H. Tabbutt, LL.D., as a Chancellor; General Arthur B. Carey, C.M.G., D.S.O., and Franklin Allen West, F.A.H.S.

Today this international Order, heir of an historical and sacred patrimony, is still recognized as a sovereign Order; its uniform and insignia are honored and respected at all courts, while sovereigns and chiefs of state are not averse to wearing its insignia.

These devout knights always wear on their person the famous Maltese Cross of eight points, to constantly remind them of their religious vow of always bearing in their hearts the Cross of Jesus Christ, adorned with the virtues that attend it. These are the knight successors of a religious and military tradition in which for many centuries men of eight different tongues lived in Christian brotherhood, shared in the common welfare, and contributed to the strength of their Order; the Order that promoted art, science and commerce, enacted wise laws and administered its territory in the manner of a successful modern state.

Today these knights do not fight with the sword and do not wear armor, but their spirit of religious

fervor has not changed, as it is still their duty to live Christian lives, to serve the cause of Faith, to support the Church of Christ, to love and assist the poor, the weak and ill, and to promote the brotherhood and peace of all peoples.

In an effort to evaluate the religious pulse of the knights it was learned that the Order believes that all souls are equal in the eyes of God, and that all souls are precious to Him, and therefore, all peoples should exercise and promote mutual respect and esteem; that Christianity as a religion, addresses itself not to the dead past and its failures but to the vibrant future and its potentials. Following their religious philosophy the Order appears to be working for a union of the soul of the church with the *body* of the church, while endeavoring by precept and example to indicate a need for the restoration of that intensely corporate spirit—a united Christendom, healing the breaches that for centuries have divided the Christian world with misunderstandings, prejudice, rancor, turmoil and unrest.

Now a permanent American Grand Priory with a legal and historical continuity of more than 900 years, the Order has been pledged, as a gift, a reservation of thirty-four acres (now occupied by the Order) and an additional two hundred acres are in the process of being secured by an option. The 34 acre reservation is located in a beautiful parkland in the mountains of northeastern Penn-

sylvania, where additional and more appropriate buildings are being planned. At this Convent (headquarters) of the Order, Knights of Malta from many countries meet and assemble, defend and protect the Christian religion, and carry on the religious and charitable work of the famous Hospitallers.

The Order was always endowed, augmented and strengthened by the liberality, assistance and favor of its devout knights and members. With sustenance derived from tithes, commanderies, lands, possessions, gifts and bequests, their knighthood was adorned with a true charity, the Mother and foundation of all virtues, with hospitality and a sincere attachment to Christian faith.

The famous and respected Cross of the Order is not worn as a bauble, but as an outward sign of sincere Christian purpose, and it is certainly as genuine a symbol of true nobility as any patriot or philantropist can aspire to wear. The chivalry of the Order prides itself not on ribbons, medals, jewels or stars—but in the Faith, Hope and Charity carried into all the relations and habits of daily life. It is an organization of those who in every sphere and department of social usefulness seek to give strength and effect to the motto of the Order. In other words, it is an embodiment of ernest Christians working to serve humanity while wrestling against all that dishonors the memory of the past, all that obstructs the opportunities of

the present, and all that damages the hopes of the future.

Continuing its humanitarian program of more than nine centuries this non-profit religious, military and charitable Order of Knighthood, according to its Constitution and tradition, and in the same spirit of dedication and devotion to Christian principles, seeks to aid the needy, lame, ill and afflicted, build churches, hospitals, homes for the aged, and supply ambulances, all without restriction as to color, race or religion.

YOUTH PROGRAM

Speaking with the accumulated experience and wisdom of many ages, the Order deplores the increasing trend of indifference and materialism that is driving children to juvenile delinquency. It believes in character building by means of a serious and devoted service to humanity.

Parents are reminded that since we learn by precept and example, it behooves them to set the pace for character building and to train their children in the service motive. The failure of youth to understand the service motive is unfortunate, but not always their fault.

The nation that serves humanity will survive and prosper, while those nations (groups or individuals) that persist in acting as selfish "leaders," using false slogans, brute force and arbitrary power will deteriorate and destroy themselves.

Religion and the church itself must learn to be of more service to mankind rather than act, as it does in so many cases, the part of a social club.

Youths working under the auspices of the Order are imbued with a deep sense of responsibility for the care and welfare of the less fortunate members of their community. Under the guidance of Knight Commanders, teen-agers are encouraged, organized and trained to serve the ill, lame and afflicted, both at their homes and in the hospitals of the district.

Young people are also encouraged to dispense Christian charity and hospitality to the poor and to serve humanity to the best of their ability on the streets and byways of the cities, towns and villages, as well as upon the public highways.

Such brave and valorous young adults are well known and respected down through the long history of this religious and military organization as "Serving Brothers" and "Serving Sisters" of the Order. In fact the Order considers the unselfish and generous services of these youths so important to humanity that it applauds and confers upon them the coveted Donat Cross of Honor and Devotion.

After serving a meritorious probation period of three years, these most honored youths may be considered for eligibility as mature members of this famous Knight Order which is acknowledged

as the living reality of the first heroes of Christian charity.

"God created the poor for the discipline of the rich," wrote a well known 16th century Knight of St. John, Fra Sabba da Castiglione.

"God's poor" said Saint Louis, when his subjects discovered him distributing alms to the tattered rabble that God had created for the virtuous discipline of the rich, "are my standing army. It is they who bring to my kingdom the blessings of peace. I have not yet paid them all I owe them."

Instructions for the perfect Knight are found in words older than the precepts of the gentle Jesus. In the sacred writings of the ancient Egyptians it was said that the "pure soul passes through the gate" and stands unafraid before the Judge of the Dead, fortified by the consciousness of having "given food to the hungry and clothes to the naked and made his delight in doing good to men."

QUALIFICATIONS

Even to this day the Order insists that applicants profess and practice the Christian religion and at the same time respect the particular branch of that religion practiced by their brother knights. The Order requires that the career of every applicant must demonstrate those humanitarian qualities necessary to appreciate and foster the program of the Order. Membership in the American Grand

Priory, in keeping with the tradition of the Order, is selective, and is usually initiated from within the Order.

Although there are many ranks and categories of membership the principal military ranks of the Order are: knight, knight commander, and knight grand cross. In merited cases certain of these ranks may be augmented by the designation: *Hereditary*.

Persons whose noble qualifications warrant it may be accepted and qualified as Knights *of Justice*. Of Justice means of the nobility. Here, it may be well to explain that when a knight was admitted into the Order, after having proved his noble descent and status, the Council appointed to examine his claims then authorized the issuance of a letters patent, or a magisterial bull of admission, a copy of which was registered in the chancellery of the Order. The *libri bullerum* as these records are called, are still preserved in the Library at Malta, dating from 1346 to 1798 inclusive. Today the procedure remains the same except that a letters patent or magisterial bull is called a diploma, which legally carries the same authority as the letters patent of nobility previously described.

Individuals of distinction, not fully qualified as noblemen, may be accepted and designated as Knights *of Grace*. A Knight of Grace, after five years of devoted service to the Order, including a serious and sincere demonstration of the accepted

qualities of nobility, may be considered for promotion to the rank of Knight of Justice.

Ecclesiastics, instead of receiving knightly military rank, are admitted into the Order and designated as prelates, grand prelates, chaplains and vicars.

Feminine patronesses of the Order, if of the nobility, may be admitted and qualified as Ladies of Honor and Devotion, while others may be designated as Ladies of Grace.

Children, if of qualified parents, are admitted into the Order at any age, but are not qualified as knights or ladies until the age of maturity.

NOBILITY DEFINED BY THE ORDER

It is important to note that the Order of Saint John has taken the subject of nobility away from the realm of kings, emperors and princes, and places it under the microscope of modern analysis and a consideration of its true meaning. The present officers maintain that nobility is not an exclusive export of Europe but may be found, recognized and qualified(1) as well in the Western Hemisphere.

The By-laws of the Order make it quite clear that nobility as such, must be based on virtue, responsibility and service. In other words, nobility without virtue, responsibility or service to humanity, is no longer worthy of the name.

While an applicant for the high rank of knight of justice may boast of and prove a noble family history dating back 200 years or more, nevertheless, the same applicant may not himself possess the noble qualifications of his ancestors. Therefore, such an applicant would be rejected, as the Order reserves the right to qualify[1] nobility in the present generation, regardless of its past history.

(1) The word *qualify* as used in the Constitution and By-Laws of the Order is defined as meaning:

1. To attribue a quality to one who qualifies for a particular place, office or position by virtue of requisite ability, character, knowledge or skill; to *qualify* for rank or status, hence nobility.
2. To invoke the Scots Law; to establish proof; to authenticate.

It is interesting to note that the Order refers to the Bible for its guidance in arriving at the original intention of nobility, and quote the following:

> And my God put into mine heart to gather together the nobles, and the rulers.
>
> —Nehemiah 7:5.

Behold, a king shall reign in righteousness,
and princes shall rule in judgment.—Isaiah 32:1.

By me kings reign, and princes decree justice.
By me princes rule, and nobles.

—Proverbs 8:15-16.

No more shall the ignoble be called noble,
Nor the knave be hailed as princely.
For the ignoble speaks ignobly,
And his mind plans villainy
To do what is impious,
To speak error regarding Jehovah,
To keep the hungry soul empty,
To withhold drink from the thirsty.
But the noble man makes noble plans,
By his noble acts shall he stand.

(Interpretation)—Isaiah 32:3-8

Further quotations explain how the Order treats the subject of nobility, revealing fundamental and technical definitions of the term, published for the first time.

"Although many republics have with prejudice eschewed nobility and postulated an impossible equality, there is nothing in a republican, or even a democratic form of government inconsistent with the existence of nobility."

—Encyclopaedia Britannica.

Nobility was never introduced into the world for the sake of nobles themselves, but as a reward for merit, to temper and moderate between the ambitions of kings, and the turbulency of the multitude.

—Baron von Lowhen, 1754.

No king, prince, congress, parliament or state can exercise authority over the human attribute of nobility.

Nobility is a *qualitative* superiority-complex of Logic pragmatic purpose, while "snob" or snobility (from *sine nobilitas*)[1] is a *potentiative* of dynamic arrogance.

The term "Nobility" is Latin, from *nobilitas*. Nobilitas and the English word "knowledge" are both derivatives from the Sanscrit word "gna" meaning *knowledge* or *wisdom*. The Romans falsified the idiom "gna"—*to know,* and promulgated it as "to *be* known," famous, or highborn. Here let us ask: Which is nobler: *To know,* or, to *be* known?

In English we could just as well say "knowbility" instead of nobility. Thus the noble or knowing man is a man of knowledge, meaning of innate or original wisdom, or of authority.

Here it is important not to confuse "learning" with "knowledge," lest every man of learning like college professors or university graduates be called noblemen. Learning is not knowledge nor is learn-

(1) Snob is a contraction of the Latin *Sine-Nobilitas,* meaning without nobility.

ing nobility. Learning is acquired, while kowledge is innate.

A nobleman is well described by what the Greeks said of the Aristocrats, namely "the truthful ones," meaning the threefolded ones. The truthful one is he who, 1st. *Thinks* nobly, 2nd. *Speaks* nobly, and 3rd. *Acts* nobly.

The man of learning is sometimes an educated liar and hypocrite, that is, types that *act* differently from what they *speak*. Christ said of the learned and traditional "snobility" of Palestine: "The *truth* is not in them." E. B. Pusey wrote: "The perfect hypocrite is the man who has the *truth* of God in his *mind* without the *love* of God in his *heart*."

"Mere titles can be conferred by the more or less merited favor of any monarch great or small. But no emperor, however powerful, can confer or bestow innate nobility and the consideration which is attacted thereto."

The Order claims that throughout the history of civilized nations, virtue has ever been honored and praised as the basic qualification of nobility. Virtue was the only stamp of true worth, and the only title to just preference; and, according to the degree of this worth and preference in which man stood, he was accorded a proportionate degree of homage, honor and respect among his fellow men. It naturally follows that the advantage of this ex-

cellence (nobility) need not terminate in themselves, but may be transmitted to their issue.

Since history informs us that the basic qualifications of nobility may be summed up as virtue, authority, responsibility and service we must begin with the premise that no valid right for nobiliary order exists unless these basic qualifications are observed and practiced in the present generation.

It may be said that there are two nobilities, one of merit and virtue, the other of blood and descent. Nobility may be marked by the possession of parchment titles, or it may not. Actually, a large part of the nobility of many nations may not be identified with parchment titles, although they may be members of the noble Orders of Knighthood.

During the past 200 years parchment titles have been granted with the most reckless profusion, and in many cases for mere financial consideration. Thus many members of the money power coterie having secured titles through financial influence, have usurped the privileges of the genuine noblesse without assuming its traditional obligations.

The present officers of the Order maintain that true nobility cannot be enacted or judged by the usual laws, parliaments or legislatures, and in certain cases, even that nobility which has been conferred by monarchs, rulers or princes may be considered purely political, unfair favoritism, probably without noblesse foundation, and consisting of

certain rights and privileges respected only within the borders of a particular state and regime. However, this is not to be construed as a reflection upon any *merited* nobility conferred or confirmed by any monach, ruler or prince of the past or present.

In summing up the merit of the foregoing analysis of nobility as it is promulgated by the Order of Saint John, it is not difficult to understand why the officers insist that they are able and willing to defend their definition and the general subject of nobility before the courts and tribunals of any nation or nations.

COMPOSITION OF THE ORDER

An observation of the files and records reveal that the Order has drawn wthin its domain many Catholic ecclesiastics and laymen, as well as the religious leaders and laymen of the Protestant churches. In addition, various members of royalty and the nobility may be found among the distinguished members of the Order since its inception in America.

It was learned that the Roman Catholic members of the Order are presided over spiritually by Priors and Grand Priors of the same faith, who may or may not be ecclesiastics. The same rule applies to the Russian-Orthodox faith and the various Protestant groups.

Permission was secured to list the more illustrious members of the Order since 1908 which com-

prised about 80% of the whole membership up to 1940. Names of members admitted since 1940 cannot be published without special permission. The descriptive titles following the names were more or less in effect at the time of admittance into the Order.

Hereditary members, and descendants of members of the Order are identified as follows:

(**) Descendants (52) of Hereditary Knight Commanders of the Order.

(*) Descendants (28) of Knights of the Order.

* Colonel William Lamb, Mayor of Norfolk, Va., and descendant of General Ivan Lamb, Grand Preserver of the Order in 1800.

Don Emilio de Ojeda, Minister from Spain to the United States.

James McQueen Forsyth, Rear-Admiral of the United States Navy.

George Dewey, Admiral of the U. S. Navy and "Hero of Manila Bay."

George Wood Wingate, General of the New York National Guard.

** H.I.H. Grand Duke Alexander of Russia, 71st Grand-Master of the Order.

** Count Alexander Narishkin, Hereditary Commander from Patent of 1798.

** Count Dmitri Boutourlin, Hereditary Commander from Patent of 1798.

** Count Vasili Boutourlin, Hereditary Commander from Patent of 1798.

James Mills Thoburn, Bishop of the Methodist Episcopal Church, India.

Beverley D. Tucker, Bishop of the Protestant Episcopal Church, Virginia.

Henry McNeal Turner, Bishop of the Methodist Episcopal Church, Georgia.

** Prince Pierre Troubetzkoy, Hereditary Commander by Patent.

** Prince Louis Troubetzkoy, Hereditary Commander by Patent.

** Admiral Count Paul de Ligny, France, Hereditary Commander by Patent.

Ludvig Holmes, Secretary, Lutheran General Council of U. S. and Canda.

Comte de la Boissiere, Diplomat and Merchant, New York.

** Count Woronzoff Dachkoff, Hereditary Commander by Patent of 1799.

** Count Gregory Strogonoff, Hereditary Commander by Patent of 1799.

** Prince Vladimir Bariatinsky, Hereditary Commander by Patent of 1799.

** Prince Michael Volkonski, Hereditary Commander by Patent.

* Prince Alexander of Oldenburg.

James A. Harden-Hickey, Baron of the Holy Roman Empire, New York.

Leonard Wood, Major-General of the U. S. Army, Washington, D. C.

Diomede Falconio, Archbishop and Apostolic Delegate to the U. S. and Canada.

Donatus Sbarretti, Archbishop of the Roman Catholic Church, Canada.

Major-General Radomir Putnik, former Minister of War, Serbia.

John Scarborough, Bishop of the Protestant Episcopal Church, New Jersey.

Ethelbert Watts, American Consul-General at St. Petersburg, Russia.

Nikolas Pashitch, former Prime Minister of Serbia.

** Count Alfred de Choiseul-Gouffier, Hereditary Commander by Patent of 1798.

** Count George-Adam de Broel-Plater, Hereditary Commander by Patent of 1774.

Adolph Spaeth, Pres., General Council Evangelical Lutheran Church, Phila., Pa.

Franklin S. Spaulding, Bishop of the Protestant Episcopal Church, Utah.

Clifton Rhodes Breckinridge, former United States Minister to Russia.

** Count Borkh, Hereditary Commander by Patent of 1798.

Myles Standish, A.M., M.D., Boston, Mass.

** Elim Demidov 3rd Prince di San Donato, Hereditary Commander, Patent of 1799.

Wm. Hargrove Fouke, Bishop of the United Evangelical Church, Penna.

** Prince Michael J. Khilkov, Hereditary Commander by Patent.

** Comte Gabriel de Choiseul-Gouffier, Hereditary Commander by Patent of 1798.

** Count Alexander Boutourlin, Hereditary Commander by Patent of 1798.

Charles Joseph Bonaparte, former Attorney-General of the United States.

Baron Ludovic Moncheur, Minister from Belgium to the United States.

Count Johann H. von Bernstorff, German Ambassador to Court of St. James.

Charlemagne Tower, U. S. Minister to Russia and Austria-Hungary.

Baron de Bode, Military Attache, Russian Embassy, Washington, D. C.

Count Conrad de B. de Blarenghien, Belgium Minister to the United States.

** George Bakhmeteff, former Russian Ambassador to the United States.

Lambert Tree, former U. S. Minister to Belgium and Russia.

* Count Alexander Golenistcheff-Koutousoff, Hereditary Commander.

** Comte Pierre d'Harcourt, France, Hereditary Commander.

Vicomte R. de Saint-Phalle, Diplomatic Service of France.

Baron L. Hengelmuller von Hengervar, Austro-Hungarian Ambassador to the U. S.

Herman Ludwig de Lagercrantz, Swedish Minister to the United States.

Baron Stael de Holstein, 2nd Sec., Russian Embassy, Washington, D. C.

Comte Herve-Marie-Christian de Kergorlay, Diplomatic Service of France.

Jonkheer de Marees van Swinderen, Netherlands Minister to the U. S.

Reginald d'Iberville Charles Grant, 8th Baron de Longueuil.

Chev. von Loewenthal-Linau, Chancellor, Austrian Embassy, Washington, D. C.

Count A. Raybaudi Massiglia, Italian Consul-General in New York.

Vicomte de Martel, 3rd Secretary, French Embassy, Washington, D. C.

Baron Herman von Speck-Sternburg, German Ambassador to the United States.

Alexander Nuber von Pereked, Austrian Consul-General in New York.

* Baron Rosen, Imperial Russian Ambassador to the United States.

Conde de San Estaban de Conongo, 2nd Sec., Spanish Embassy, Washington.

Count Carl de Moltke, Danish Minister to the United States.

Baron Hartmann von Richthofen, 3rd Sec., German Embassy, Washington, D. C.

Baron de Saint Laurant, French Consul in Chicago, Ill.

Baron Albert de Schlippenbach, Russian Consul-General in New York.

Prince Vincent zu Windisch-Graetz, Diplomatic Service of Austria-Hungary.

Viscount de Valle da Costa, Consul from Portugal at Boston, Mass.

Baron Ernest de Schilling, Imperial Russian Consul at Chicago, Ill.

Count G. von Wedel, 1st Secretary, German Embassy, Washington, D. C.

Dr. William Sohier Bryant, former Lieutenant Grand-Master of the Order.

Cardinal Mercier, Archbishop of Malines, Belgium.

Dr. Joseph Gaston B. Bulloch, former Grand-Chancellor of the Order.

** Prince Georges Radziwill, Hereditary Commander by Patent of 1798.

** Anatoli Demidov Prince di San Donato, Hereditary Commander by Patent of 1799.

** Count Orloff Davidoff, Hereditary Commander by Patent of 1799.

** Prince Pierre Volkonsky, Hereditary Commander by Patent of 1776.

** Count Jerzy Potocki, Hereditary Commander by Patent of 1809.

** Count George Potocki, Hereditary Commander by Patent of 1809.

** Count Alfred Potocki, Hereditary Commander by Patent of 1809.

** Prof. Alexander Maksimov, Hereditary Commander by Patent of 1799.

** Emmanuel 3rd Count de Choiseul-Gouffier, Hereditary Commander by Patent.

** Prince Martin Lubomirski, Hereditary Commander by Patent of 1798.

** Adolf-Konstantin Mechelin Count Ilinski, Hereditary Commander.

** Count Stanislas Korwin-Kossagowski, Hereditary Commander, Patent of 1798.

* General Count Nicholas Ignatieff, Russian Statesman.

** Prince Frederic-Guillaume-Janusz Radziwill, Hereditary Commander.

Baron Renaud d'Ungern-Sternberg, 2nd Sec., Russian Embassy, Washington. D. C.

* Count Alexander Saltikov, Hereditary Knight by Patent of 1799.

* Count Alexander Ignatieff, Hereditary Knight by Patent.
** Count Serge Strogonov, Hereditary Commander by Patent of 1799.

** Count Leon Narishkin, France. Hereditary Commander by Patent.

** Prince Dimitri Volkonsky, Hereditary Commander by Patent of 1776.

** Count Cyril Narishkin, Hereditary Commander of Patent.

** Count Vasili Narishkin, Hereditary Commander of Patent.

* Count Alexis Wassili, Hereditary Knight by Patent of 1799.

* Count Wladimir Wassili, Hereditary Knight by Patent of 1799.

Count Stefan Colonna Walewski, Imperial Russian Diplomatic Corp.

* Prince Duc de Clermont-Tonnerre, Hereditary Knight.

* Henri Comte de Clermont-Tonnerre, Hereditary Knight.

Archduke Eugen-Ferdinand-Pie-Bernard-Felix-Marie von Habsburg.

Barclay Harding Warburton, Publisher, Philadelphia, Pa.
H. R. H. King Ludwig III. of Bavaria.

Thomas St. John Gaffney, U. S. Consul-General at Dresden, Germany.

Jacob Theodoor Cremer, Minister from Netherlands to the United States.

Visconde de Alte, Minister from Portugal to the United States.

Wilhelm August F. Ekengren, Swedish Minister to the United States.

* Duke Armand de Richelieu, New York. Hereditary Knight.

* Roger Richard Vicomte de Dampierre, France. Hereditary Knight.

* Count Christian de Dampierre, France. Hereditary Knight.

* Prince Georges-Alexandrovitch Yourievsky, Hereditary Knight.

Emil de Carter de Marchienne, former Belgium Minister to the United States.

Samuel Fallows, Bishop of the Methodist Episcopal Church, Chicago, Ill.

Stephen Panaretoff, Bulgarian Minister to the United States.

Giuseppe Lorenzo, 6th Marquis de Piro, Valetta, Malta.

John Taylor Hamilton, Bishop of the Moravian Church, Bethlehem, Pa.

Charles Euchariste de 'Medici Sajous, M.D., LL.D., Philadelphia, Pa.

Dr. David Starr Jordan, President of Leland Stanford University, Calif.

Rt. Rev. Harry Vere White, Bishop of Limerick, Ireland.

Prince Louis Napoleon, Lieutenant-General of the Imperial Russian Army.

Prince Victor Jerome Frederic Napoleon, Brussels, Belgium.

** Count Dmitri Boutourlin, Hereditary Commander Patent of 1799.

** Prince Alexander Lopouhin-Demidov, Hereditary Commander by Patent of 1799.

Cardinal Verdier, Archbishop of Paris, France.

Prince Michael Cantacuzene, Leader of South Russian Cossacks, War I.

Prince Augustin de Yturbide, Mexico and the United States.

Archbishop Apollinary, Russian-Orthodox Church in New York.

Dudley Massey Pigott Carleton, 2nd Baron Dorchester, Isle of Wight.

* Lieut-General Baron von Wrangel, White Russian General.
General Wladyslaw Sikorski, former Prime Minister of Poland.

** Prince Paul Demidov, Hereditary Commander by Patent of 1799.

** Prince Paul Troubetzkoy, Hereditary Commander by Patent of 1799.

Rev. James Henry Snowden, LL.D., Pittsburgh, Pa.

** Count Serge Sheremetev, Hereditary Commander by Patent of 1798.

** Count Alexander Sheremetev, Hereditary Commander by Patent of 1798.

** Count Nicolas Sheremetev, Hereditary Commander by Patent of 1798.

** Boris A. Bakhmeteff, Hereditary Knight Commander.

** Prince Adam de Czartoryski, Hereditary Commander by Patent of 1800.

Rupprecht Maria Luitpold Ferdinand Crown Prince Rupprecht of Bavaria.

Almeric Hugh Paget, 1st Baron Queenborough, England.

Lord Sydenham, 1st Baron Sydenham of Combe, England.

Archduke Albert of Hapsburg-Lorraine, Prince of Hungary and Duke of Teschen.

General Henri Gourand, former Military Governor of Paris.

Comte de Saint Aulaire, former French Ambassador to Great Britain.

* Marquis Mailly-Nesle, France. Hereditary Knight.

** Prince Ivan Saltikov, Hereditary Knight by Patent of 1799.

** Count Leon Saltikov, Hereditary Knight by Patent of 1799.

General Joseph Haller, former Polish Military Leader, London.

** Count Dimitri Olsufiev, Hereditary Commander by Patent of 1799.

Bainbridge Colby, former Secretary of State of the United States.

Warren A. Candler, Bishop of the Methodist Episcopal Church, Georgia.

Evelyn Francis Seymour, Duke of Somerset, England.

* Count Ilya Tolstoy, Hereditary Knight of Patent.

Bradley Allen Fiske, former Admiral of the U. S. Navy.

Most Reverend Francisco Orozco y Jimenez, Archbishop of Guadalajara, Mexico.

Henry Hollis Horton, former Governor of Tennessee.

Flem D. Sampson, former Governor of Kentucky.

Admiral Nicholas Horthy, former Regent of the Kingdom of Hungary.

Rev. Father Joseph Paul Chodkiewicz, former Grand Prior of the Order.

** Count Alexander Maria Joseph Boutourlin, Hereditary Commander.

William John Arthur James Cavendish-Bentinck, 6th Duke of Portland.

Field-Marshal Sir Edmund Allenby, 1st Viscount Allenby.

Her Majesty, Queen Marie of Romania.

Metropolitan Platon, Primate, Russian-Orthodox Church in North America.

Monseigneur Fonteny, Archmandrite of Zahle.

** Prince Gregory Gagarin, Hereditary Knight by Patent of 1799.

** Count Peter Boutourlin, Hereditary Knight by Patent of 1798.

Ignace Jan Paderewski, Musician and former President of Poland.

Nicolas Titulesco, Minister of Foreign Affairs of Romania.

** Prince Boris Volkonsky, Hereditary Commander by Patent.

Archbishop Cyril Jarre, O.F.M., Tainan, China.

Bishop John Shimrak, Ordinary of the Byzantine-Rite, Yugoslavia.

** Adam Stefan Cardinal Sapieha, former Archbishop of Krakow, Poland.

His Majesty, Boris III. Czar of the Bulgarians.

Monseigneur Mangold, Exarque of Antioch, Jerusalem and the East.

Wm. Alexander Valentine, A.B., LL.B., Attorney-General of the Order.

* Count Henri de Beaumont, France. Hereditary Knight.

Don Manuel Romero de Terreros, Marques de San Francisco, Mexico.

Mgr. Ignatius Dub-Dubowski, Archbishop of Philippopoli in Arabia.

Field Marshal Baron Carl Gustav Mannerheim, Finland.

Crown Prince Friedrich Wilhelm Viktor August Ernst von Hohenzollern.

** Colonel Ilia E. Mouromtseff, Hereditary Commander by Patent of 1800.

Duke Carl Eduard of Saxe-Coburg-Gotha, Coburg, Germany.

General Nicholas Plastiras, former Premier of Greece.

* Prince Louis Leopold Charles Marie Andre Poniatowski.

Count Henri J. M. Guy Jouveau du Breuil, F.A.H.S., France.

General Arthur B. Carey, D.S.O., C.M.G.

* Dr. F. H. Graf von Zeppelin, Lieutenant Grand-Master of the Order.

Baron Paul Jouveau du Breuil, F.A.H.S., Sierra Leone.

Prof. Arthur von Schramm, Pres., Research Council of Emerson University.

SELECTED MEMBERS OF THE ORDER APPOINTED BY EMPEROR PAUL I.

At the Imperial Court of of St. Petersburg, Russia.

His Majesty, Louis XVIII, King of France

H.R.H. Philippe Louis de Bourbon

H.R.H. Louis Antoine de Bourbon, Duc d'Augouleme

H.S.H. Mgr. le Prince de Conde

H.S.H. le Duc d'Enghien

H.S.H. le Duc de Bourbon

Charles Montmorency Prince de Luxembourg

Lieutenant-General Duc de Richelieu

Louis Joseph Comte Mailli Marquis de Nesle

Gabriel Comte Choiseul d' Aillecourt

Jules Rene Comte de Litta,

Ambassador of the Order to Russia

Johann Carl Count von Zeppelin,

Minister from Wurttemberg to Russia

Helen Pavlowna, Princess of Mechlenburg-Schwerin

Alexandra Pavlowna, Archduchess of Austria-Hungary

Colonel Prince de Rohan, in the Service of Austria

George d'Engelhardt, Conseiller of the College

Prince Francois of Anhalt-Bernburg-Schaumburg

Prince Dolgorouky, General of the Infantry

Prince Frederic of Hohenzollern-Hechingen

Prince Charles of Mechlenburg-Schwerin

The Archbishop of St. Petersburg

Prince Alexander of Wurttemberg

Antonin Duc de Serra Capriola

Vicomte de Clermont-Tonnerre

Major-General d'Engelhardt

Louis Bertrand de Beamount

Baron de Rochefoucault

Comte de Cosse Brissac

Marquis de Jancourt

Comte de la Chatre

Duc d'Aumont



HISTORICAL DOCUMENTATION

In this brief account of the Order every effort has been made to secure impartial references and documentation. Ten years of research was conducted in order to ascertain the correct historical continuity of this ancient body. As a result of this special effort no other history of the Order reveals so many facts of interest in so few pages.

Many versions of the history and historical continuity of the Sovereign Order of Saint John of Jerusalem have been fabricated and published. Certain versions have been perverted to serve the selfish motives, ambitions and prejudices of various persons and groups seeking public consideration and favor.

In referring to the history of this famous Order it must be remembered that the short sub-title so often referred to simply as "Knights of Malta," without further definition or qualification, may in some instances have no official or historical connection with the Sovereign Order of Saint John of Jerusalem, the subject of this book.

This historical account is based partly on the annals of the Order compiled by the Abbe Vertot, and Chevalier Boisgelin.

In addition to the above named authors many other works of accepted authority, and, among them, those of Bosio, Dal Pozzo, Fuller, Knolle,

Hakluyt, Gibbon, de Roulx, Pococke, Froissart, Brydone, Mills, Hallum, Mifsud, Sonnini and Vassallo have been consulted for information.

Among other works consulted were:

"Achievements of the Knights of Malta," by Alexander Sutherland, published 1846. 2 volumes.

"History of Malta During the Period of the French and English Occupation," by William Hardman, London, 1909.

"The House of the Temple," by Frederick Ryan, London, 1930.

"History of the Knights of Malta," by Major Whitworth Porter, 2 volumes, London, 1858.

"Malta of the Knights," by E. W. Schermerhorn, England, 1929.

"Ordre Souverain de St. Jean de Jerusalem," Imprimerie Imperiale, Saint Petersburg, Russia, 1800.

(The above named book contains a list of all the officers and members of the Order of Saint John at the time when Emperor Paul I was Grand-Master. The book, which is printed in French, is bound in full red morocco with a white maltese cross inlaid. It measures 10 by 15 centimeters. Notations on the inside front cover indicate that the book comes from the personal library of Emperor Nicholas II. It was previously in the library

of Prince Labonov-Rostosky to whom it was donated on January 9, 1872 by Michael Semevsky, the noted Russian historian, who received it from A. Shubitsky).

Imperial Russian Almanacs, published between 1800-1815.

"Polnoe sobranie zakonov." Complete collection of the Laws of the Order in the Russian language:

T. XXIV. (1796-1797) Numbers 17708 and 18249.

T. XXV (1798-1799) Numbers 18372, 18748, 18750, 188751, 18766, 18782, 18785, 18790, 18799, 18812, 18859, 18999, 10903, 19044, 19114 and 19119.

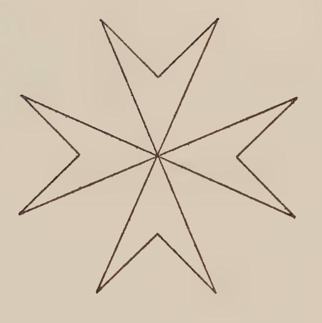
T. XXVI. (1800-1801) Numbers 19594, 19794, and 19850.

T. XXVII. (1802-1803) Numbers 20163 and 21046.

T. XXXI. (1810-1811) Numbers 24134 and 24882.

T. XXXIV. (1817) Numbers 26626.

Minutes, Constitution, By-laws and Archives of the American Grand Priory of the Sovereign Order of Saint John of Jerusalem since 1908.



Appendix





No. 1

ORIGINAL DONATION OF GODFREY OF BOUILLON TO THE HOSPITAL OF SAINT JOHN. (Ex Cod papyrac. Biblioth.

Translated from ancient French.

In the name of the Holy and Indivisible Trinity, I Godfrey, by the grace of God and of the kingdom make known to all present and to come, that, since for the remission of my sins I have laden my heart and my shoulders with the sign of the Savior Who was crucified for us, I arrive at length in the place where the feet of Jesus Christ the Most High stood, and since I had visited the Holy Sepulchre of the Lord and all the holy places of the saintly pilgrims seeking penance, I finally came to the church of the blessed hospital, founded in God's honor and in honor of his Most Blessed Mother and of Saint John, precursor of the Lord, and seeing in it gifts of grace of the Holy Spirit, which cannot be counted, which are imparted upon the poor, the weak, and the sick in abundance; both out of humility and out of penance I bequeath to you and the said house of the hospital and to all brothers my estate of Montboire in Brabant and everything which belongs to it, and its rents both to have and to possess freely for all days. This gift of mine was made in the year of the Incarnation of our Lord, in the year of the taking of Jerusalem, in the 16th epact, in the first indiction, for the salvation of my soul, and for that of my father and my mother, and of all my followers, and of my ancestors, and of all the other faithful both living and dead.

No. 2

BULL OF POPE PASCHAL II., CONFIRMING THE ESTABLISHMENT OF THE HOSPITAL OF ST. JOHN. 1113

(Translated from the original Latin.)

Paschal, bishop, and servant of such as are the servants of God, to his venerable son Gerard, founder and Master of the Hospital at Jerusalem, and to his lawful successors for evermore. The requests of a devout desire ought to meet with a corresponding fulfilment. Inasmuch, as of thy affection thou hast requested, with regard to the Hospital which thou hast founded in the city of Jerusalem, in proximity to the Church of the blessed John the Baptist, that it should be supported by the authority of the apostolic see, and fostered by the patronage of the blessed apostle Peter: We, therefore, much pleased with the pious earnestness of thy hospitality, do receive the petition with our paternal favour, and do ordain and establish, by the authority of this our present decree, that that house of God, your Hospital, shall now be placed, and shall for ever remain, under the protection of the apostolic see, and under that of the blessed Peter. All things whatsoever, therefore, which by thy persevering care and solicitude have been collected for the benefit of the said Hospital, for the support and maintenance of pilgrims, or for relieving the necessities of the poor, whether in the churches of Jersulem, or in those of parishes within the limits of other cities; and whatsoever things may have been offered already by the faithful, or for the future may through God's grace be so offered, or collected by other lawful means; and whatsoever things have been, or shall be granted to thee, or to thy successors, or to the brethren who are occupied in the care and support of pilgrims, by the venerable brethren the bishops of the diocese of Jerusalem; we hereby decree shall be retained by you in peace and undiminished. Moreover, as to the tithes of your revenues, which ye collect everywhere at your own charge, and by your own toil, we do hereby fix and decree, that they shall be retained by your own Hospital, all opposition on the part of the bishops and their clergy notwithstanding. We also decree as valid all donations, which have been made to your Hospital by pious

princes, either of their tribute moneys or other imposts. We ordain furthermore, that at thy death no man shall be appointed in thy place, as chief and master, by any underhand subtlety, or by violence; but him only who shall, by the inspiration of God, have been duly elected by the professed brethren of the Institution. Furthermore, all dignities or possessions which your Hospital at present holds, either on this side of the water, to wit in Asia, or in Europe, as also those which hereafter by God's bounty it may obtain; we confirm them to thee and to thy successors, who shall be devoting themselves with a pious zeal to the cares of hospitality, and through you to the said Hospital in perpetuity. We further decree that it shall be unlawful for any man whatsoever rashly to disturb your Hospital, or to carry off any of its property, or if carried off to retain possession of it, or to diminish ought from its revenues, or to harass it with audacious annoyances. But let all its property remain intact, for the sole use and enjoyment of those for whose maintenance and support it has been granted. As to the Hospitals or Poor Houses in the Western provinces, at Burgum of St. Ægidius, Lisan Barum, Hispalum, Tarentum, and Messana, which are distinguished by the title of Hospitals of Jerusalem, we decree that they shall for ever remain, as they are this day, under the subjection and disposal of thyself and they successors. If, therefore, at a future time, any person, whether ecclesiastical or secular, knowing this paragraph of our constitution, shall attempt to oppose its provisions, and if, after having received a second or third warning, he shall not make a suitable satisfaction and restitution, let him be deprived of all his dignities and honours, and let him know that he stands exposed to the judgment of God, for the iniquity he has perpetrated; and let him be deprived of the Sacraments of the Body and Blood of Christ, and of the benefits of the redemption of Our Lord, and at the last judgment let him meet with the severest vengeance. But to all who deal justly and rightly with the same, on them be the peace of our Lord Jesus Christ, so that not only here below they may receive the rewards of a good action, but also before the Judge of all

mankind, they may enjoy the blessing of peace eternal.

I PASCHAL, Bishop of the Catholic Church.
I RICHARD, Bishop of Alboe, have signed.
I CALIXTUS, Bishop of the Catholic Church.
I LANDULPHUS, Bishop of Beneventum, have read and signed.

Given at Beneventum, by the hand of John, Cardinal of the Roman Church, and Librarian, on the 15th day of the calends of March, in the 6th indiction of the incarnation of our Lord, in the year 1113, and in the 13th year of the Pontificate of our Lord Pope Paschal II.

The original Bull of the above may still be seen in the Palace of the Grand Masters in Valletta.

No. 3

DECREE OF THE KING OF SICILY, 1137, CONFIRMING THE RIGHTS AND PRIVILEGES OF THE HOSPITAL.

Translated from the Latin.

In the name of the Eternal Lord God, and Our Saviour Jesus Christ, in the year of the Incarnation 1137, Roger, King of Sicily, of the Duchy of Apulia, of the Princedom of Capua.

Because in many we strike many; not however through our merits, but through the prayers of holy religious men, we are confident to attain Christ's Mercy. It is, in fact, written: "The unceasing entreat of the Just has much value;" therefore it is pious and reasonable to the Creator of all, in so far as the goods, which, through the Mercy of the Omnipotent God, allowed us to have, for the use of the poor of Christ, and the servants of God, while we turn round in the present shipwreck, that we assist, with helpful hand, those who entreat the King of Heaven with unceasing prayers, and that do not desist from beseeching with constant supplications so that the Gates of Paradise be opened to you.

Led, therefore by such a laudable and sympathetic feeling, and considering, under the balcony of Rector Raymond, the honest life of the brothers of the Hospital of Saint John of Jerusalem, and the distribution of alms, approved by pious name, that makes the Hospice of Jerusalem, in receiving and recovering the poor and the sick, arriving from all over, for the honor and reverence of Jesus Christ, Who professes Himself to be received in the person of the poor.

We, therefore, Whom God wanted to govern the Kingdom of Sicily, for the wealth of the soul of our father, of glorious memory, Roger Comite, and of our mother, Queen Adelarta, and of me, and then of our parents, receive and keep under our special patronage and protection, and that of our successors, the Rector and the brothers of the Hospital of Jerusalem, and all the houses of the Hospital that are in our Kingdom, with the Confreres, men, belongings, etc.

And we permit and confirm whatever is obtained by the aforesaid Hospital, throughout our Kingdom, anywhere, either in the cities, or outside, during our time, and in the future by concession of Popes, or generosity of Princes, or contributed to the Hospital from the alms of the Faithful.

We wish, furthermore, that the above mentioned Hospital have the freedom of herbs, water for its animals, the use of dry and green woods to repair the houses, and all other things necessary for all the houses of the Hospital, for its men in our Kingdom, on land and on sea, we entirely grant. They may freely sell and buy anywhere, or withdraw whatever they might wish, for the utility of the same Hospital.

We allow also, may the Lord keep and preserve us and our successors, that the rectors and brothers of the same Hospital have the faculty of building freely a Hospital or an institution for the infirm wherever they wish. And whatever would be given as an offering by the Faithful, native or pilgrims, coming from all the Provinces, without any objection on our part and our Faithful, may be kept for the recovery of the sick and the support of the poor, absolutely as it was bequeathed.

No one of our Faithful, big or small, noble or not, may ever use violence to the brothers of houses of the same Hospital, nor presume to appropriate, without legitimate permission, anything of what the Hospital of Jerusalem possesses in our Kingdom.

Should anyone, however, God forbid, presume to violate or interrupt by a daring deed the page of this donation or concession of ours, let him know that he would incur the disdain of the Eternal God, and our own. We commanded, therefore, that the evidence of our donation and concession, be impressed clearly on a leaden Bulla through the hand of our notary, clerk and our type-setter.

Given at Palermo, through the hands of Chancellor Guarinus, the 9th of October, in the eleventh happy year of the Kingdom of very glorious Roger, King of Sicily, of the Duchy of Apulia and of the Princedom of Capua. AMEN.

(Ex Archiv. Vaticano in Registro Innocentii quarti, t.3. Ep. 255.)

No. 4

BULL OF POPE INNOCENT II GRANTING PRIVILEGES FOR THE HOSPITAL IN JERUSALEM, A.D. 1150.

INNOCENT, BISHOP, SERVANT OF THE SERVANTS OF GOD, TO OUR VENERABLE BRETHREN, THE ARCHBISHOPS AND BISHOPS, TO OUR BELOVED SONS, THE ABBOTS AND PRIORS, TO ALL THE PRELATES OF THE CHURCHES WHOM THIS LETTER CONCERNS, HEALTH AND OUR APOSTOLIC BLESSING.

How much must God love the place, and how greatly must men revere it; how comfortable and practical a reception the Hospital of Jerusalem offers to pilgrims and to the poor. These people, who out of piety and devotion have braved many perils of land and sea to visit the Holy City of Jerusalem and the Tomb of Our Lord, constantly refer to it. For it is there that the poor and the needy are refreshed; upon the sick are bestowed manifold services of kindness; those who have been exhausted by their many trials and perils have their health and faculties restored to them.

But to make it possible for these pilgrims to journey to the sacred places consecrated by the bodily presence of Our Lord Jesus Christ, the brothers of this same house—unafraid to lay down their lives for their brethren—defend the com-

ing and going of pilgrims from attacks by the pagans, through the aid of servants and riders especially chosen for this duty and retained at their own expense.

They have been the instruments through whom God keeps the Eastern Church free from defilement by the pagans, and subdues the enemies of the very name of Christian. And since their own means are not sufficient to carry out so holy and pious a work, we emplore your charity through Our apostolic letter to supply their needs from your abundance, as much as you are able; and that you counsel the people committed to your care to join in brotherhood with these men, and make contributions toward the sustenence of the poor and the pilgrims for the remission of their own sins.

With this knowledge We take unto Our own and unto the protection of St. Peter this same house and all those who belong to it, and we confirm this with a page of Our writing. And whoever helps them through the means bestowed upon him by God, and makes himself an associate in this holy brotherhood and renders his services to them for a year, we shall remit a seventh part of any penance enjoined him, through the merits of the blessed apostles Peter and Paul. Also out of respect for the same venerable house, We decree with apostolic authority that those who have joined their brotherhood, if they perchance belong to a church which is under interdict from divine services, and if they should happen to die, a church burial shall not be denied them, unless by chance they have been excommunicated or are under interdict by name.

Moreover, it is Our wish that they be permitted to bring for burial at the churches of the Hospitallers their confreres whom the prelates of the churches have not permitted to be buried in their own churches—unless perchance they have been excommunicated or are under interdict by name—and that offerings made both for them and for others who rest in their cemeteries be retained without prejudice stemming from different laws. Furthermore, the receptors of this brotherhood or assemblage, with due respect to the rights of their masters, shall stand under Our own protection and that of St. Peter; and We add further that if any of the same brothers who have been sent to the same

brotherhoods or assemblages shall arrive in any city, town, or village—if perchance the place is under interdict from divine services—at their joyful coming the churches shall be opened once during the year and, after expelling the excommunicated, divine services shall be celebrated. It is for a greater increase of reward both for them and for you that We counsel and enjoin you to see that this Our constitution is proclaimed by your parish priests through a special letter. We enjoin you further that if any of the clerics of your churches decide to serve as brothers with the aforementioned Hospitallers for one or two years (gratis and of their own accord) they must in no way be hindered, and they shall not lose their benefices of their eccleasiastical revenues.

SIGNED:

Innocent, Bishop of the Catholic Church

John, Cardinal of Ostia

Conrad, Cardinal Bishop of Sabina

William, Cardinal Bishop of Palestrina

Brother Matthew, Cardinal Bishop of Albano

John, Cardinal Priest under the title of St. Grisogonus

Peter, Cardinal Priest under the title of St. Martin of the Mountains

Girard, Cardinal Priest under the title of the Holy Cross of Jerusalem

Peter, Cardinal Priest under the title of St. Anastasia

Joselmus, Cardinal Priest under the title of St. Cecilia

Anselm, Cardinal Priest under the title of St. Laurence of Licinia

Romanus, Cardinal Deacon of St. Mary on the Portico

Gregory, Cardinal Deacon of Saints Sergius and Bacchus

Guido, Cardinal Deacon of St. Mary in Via Lata

Albert, Cardinal Deacon of St. Theodore

Given at the Lateran by the hand of Haymericus of St. Mary Nova, Cardinal Deacon of the Holy Roman Church, on the 20th of February during the eighth indiction, in the first year of the pontificate of Pope Innocent II.

(Bosio, Dell' istoria della sacra militia di S. Giovani Hierosolym., tom. I, p. 108.)

No. 5

BULL OF POPE ANASTASIUS IV, CONFIRMING AND EXTENDING THE PRIVILEGES OF THE ORDER. 1154

Translated from the Latin.

Anastasius, Bishop, and servant of such as are servants of God, to his beloved son Raymond, Master of the Hospital in the city of Jerusalem, and to his brethren, both present and to come, professed forever in the religious life, health and the apostolic blessing.

The religion of the Christian Faith piously believes and truly confesses that while Jesus Christ, Our Lord, was rich in all things, He became a poor man for our sake. Wherefore He promises those who would imitate Him rewards of timely consolation: "Blessed are the poor, for theirs is the Kingdom of Heaven." Likewise the Father of orphans and Refuge of the poor exhorting us to be hospitable and generous says in the Gospel: "What you have done for one of my least brethren, you have done for Me." And to prove further the excellence of such goodness, He assures us that He will give a reward even for a cup of cold water. We, therefore, whose express duty it is to provide with paternal care for those near and far, embrace you in your devotion and bestow Our favors according as they are asked. And following the example of Our predecessors of happy memory, Innocent, Celestine, Lucius, Eugene, all Roman Pontiffs, We take under the protection of Saint Peter the Hospital and the home at the Holy City of Jerusalem, and We protect with the privilege of the Holy See all persons and property pertaining to it.

We decree that whatever possessions or goods that have been acquired by the hospital to sustain the needs of pilgrims and the poor in the parishes of the Church at Jerusalem or of other churches, whether they have been acquired by purchase through the watchful care of those in charge, or bestowed by certain individuals, either through a future grant from kings or princes because of the largess of God, or acquired by some other just means; whatever has been lawfully granted to the parish priests by the venerable brethren of the See of Jerusalem, whether for themselves or for your successors, and to the brethren who care for the pilgrims, We command these (possessions) be preserved peacefully and in their entirety.

If any real estate is given to the same venerable House through someone's devotion, you may build houses there, and erect churches and made cemetaries according to the need of those who live there, as long as there do not exist neighboring abbeys that might be disturbed by this.

Moreover, when lands which have been given to you are conferred with a legal title, you may have the faculty and the license to found oratories there and to make cemetaries in accordance with the needs of pilgrims and of those brethren only, who dine at your table.

We decree, therefore, that the receptors of your brotherhoods (x) or collections without detriment to their masters shall stand under the protection of Saint Peter and of Us, and wherever they shall travel through the world, they shall have peace.

We decree likewise that whoever has been received in your brotherhood, if by chance the church to which he belongs has been prohibited from holding divine services, and he should happen to die, he shall not be denied a church burial, unless he has been excommunicated or under interdict by name.

Besides, if any of your brothers who have been sent by you to receive these same brotherhoods and collections shall arrive at any city, town, or village, if by chance that place is under interdict from divine services, out of reverence

(x) Guarantees made to monasteries by those who took their FRATERNITY, or who were admitted into participation in the prayers and suffrage of the monks.

for Almighty God the church shall be opened once in the year at their joyful coming, and when the excommunicated have been turned out, divine services shall there be celebrated.

And since all of your goods are to be expended for the sustenance of the pilgrims and the poor, and they are not to be given to any other use, We decree that no cleric or layman may in any way presume to exact tithes from you for the gain you reap from your labors.

We decree that no bishop will be permitted to pronounce a sentence of interdiction, suspension, or excommunication upon the churches under your care. Nevertheless, if a general interdict has been pronounced upon these places, divine services may be celebrated simply, as long as the excommunicated are turned out along with those under interdict by name, the doors are closed, and no bells are rung.

Moreover, so that nothing will be lacking to you for the fullness of salvation and the care of your souls, and that the sacraments of the church and divine services may be conveniently arranged for you and for Christ's poor, We decree that you may take to yourselves clerics and priests—no matter whence their origin—as long as you have proof of their integrity and their ordination, to the best of your knowledge through letters and consistent testimony of witnesses; and you may keep them with you either at your principal establishment or in those subject to you; provided that they are not under obligation to some locality or diocese, and that they are not considered harmful to the profession and the Order.

And if the bishops by chance are unwilling to yield these men to you, you nevertheless will have the right to take them in and retain them through the authority of the Holy Roman Church. These same clerics shall be subject to no person outside your chapter—with the exception of the Roman Pontiff.

We in no way impart the power to you of taking free laymen into yoor community for service with the poor without objection from someone.

We refuse permission to return to the world to your

brethren who once in, and having been received into your community, have made their profession and taken the religious habit. Nor would it be right for anyone of them after making his profession and assuming the cross of the Lord and taking the habit of your Order, to cast it off.

Nor should anyone move to another place, whether it be a major or a minor monastery, without consulting the brethren or the master of the place, and if the brethren should be unwilling, he should not move there even though a license has been obtained. And no license shall be given to any ecclesiastic or secular authority to take them in or keep them.

Consecrations of altars or basilicas, ordinations of clerics who have been promoted to Holy Orders, and other church sacraments are in the hands of the bishop of the diocese, if indeed he is a Catholic and has favor and communion with the Apostolic See, he shall freely and willingly give you these services with no irregularity towards you; otherwise you are permitted to approach a Catholic bishop of your choice who is indisputably supported by Our authority to grant the requests you make.

And at your death, since you are the providor and prefect of the place, no one will be put in charge through deception, craft, or violence, but only he whom the brethren elect according to the will of God.

Furthermore, the legacies or possessions here or beyond the sea, in Asia or Europe, which the hospital now rightly possesses or will be able to obtain through reasonable means, we confirm for you in behalf of your efforts in the hospital work, and through you for the said hospital.

Let no one have the rashness to disturb the aforementioned hospital, or take away its possessions, or retain anything that has been stolen from it, to weaken it, or to harass it with any violence; but let everything be preserved whole and entire, which has been given for direction and sustenance and shall be provided for in the future for any purpose—with due respect to the authority of the Apostolic See and the canonical justice of the bishop of the diocese.

And if in the future any ecclesiastic or secular person knowing this Our constitution attempts the rashness of going against it—after the third warning—unless he has made sufficient amends for the defection, he shall be relieved of the dignity of his power and office, and he shall learn that he is liable to divine justice for perpetrating the offense, and he shall be deprived of the most sacred Body and Blood of Our Lord and Our God and Redeemer Jesus Christ, and at the last judgment he shall be subject to the severest vengeance. But to all who preserve the rights of this place may the peace of Our Lord Jesus Christ come—in so far as they here are receiving the fruit of their good actions, and when they meet the strict Judge may the reward of eternal peace be theirs. Amen, amen, amen.

Given at the Lateran through the hand of Roland, cardinal priest of the Holy Roman Church and chancellor, on the 21st day of October, in the third indiction, the year of the Incarnation of Our Lord 1154, during the second year of the pontificate of Pope Anastasius IV.

No. 6

BULL OF POPE ALEXANDER IV, DATED IN 1259, DECREEING A DISTINCTIVE DRESS FOR THE KNIGHTS OF JUSTICE.

(Translated from the original Latin.)

Alexander IV., Pope, to our beloved sons, the Master and brethren of the Hospital of St. John of Jerusalem, greeting, and apostolical benediction. Whereas, Almighty God hath built up your Order upon the foundation of obedience, as an immovable pillar in his Church, for the defence of the Holy Land, of which ye are the renowned and salwart champions, and the chosen protectors, and for the defence of which ye have girt yourselves with the glorious armour of the cross of salvation, to fight the battles of the Lord against the blasphemers of His name; and whereas, as ye are the elect people of God, a princely race, and earnest body of righteous men, the council and congregation of the King of mighty

kings, in whose hands verily are two equal swords and burning lights, to execute vengeance on the nations, and to protect the city of the Lord; we intend, therefore, to strengthen with suitable gifts, and to encourage with worthy favours, your Order, and yourselves also, who are the soldiers of Christ, in whom the Lord hath aroused, in those regions, the spirit of the brave Maccabees, and of the other warriors of old of the same class; and to concede to you such things as are known to redound to the development of your Order, and the protection of the Holy Land.

Since it has come to our knowledge that, amongst the brethren of your Order, both Knights and others, there is no distinction or diversity of dress, contrary to the usual custom in most other similar institutions; on which account it comes to pass, that the love of many brethren of noble birth, who, casting aside the allurements of the world, under the garb of your Order, have chosen to devote themselves to the defence of the Holy Land, grows cold; we, therefore, being earnestly desirious that your Order may still continue, by God's help, to be enriched with fresh donations, and may grow and increase in the votive offerings which it shall receive, do hereby grant to you, by the authority of these letters, permission to decree unanimously, and hereafter to maintain inviolate, the regulation, that the Knights, brethren of your Order, shall wear black mantles, that they may be distinguished from the other brethren; but in campaigns, and in battle, they shall wear surcoats and other military decorations of a red colour, on which there shall be a cross of white colour, sewn on in accordance with that on your standard; in order that by the uniformity of signs, the unanimity of your spirits may be clearly apparent, and that thus, in consequence, the safety of your persons may be insured. Therefore, let it be lawful for no man to infringe upon this statute of our concession. For if any one shall presume upon such an attempt, let him know that he will fall under the indignation of Almighty God, and of his blessed apostles Peter and Paul.—Given at Anagnia, on the third day of the ides of August, in the fifth year of our Pontificate.

No. 7

BULL OF POPE BONIFACE VIII, IN THE YEAR 1300, RECAPITULATING THE ORIGINAL RULE OF RAYMOND DU PUY, LOST AT THE CAPTURE OF ACRE.

(Translated from the original Latin.)

Boniface, bishop, and servant of such as are servants of God, to his beloved sons the Master and brethren of the Hospital of St. John of Jerusalem, greeting, and apostolical benediction: Whereas, from the throne of apostolic eminence, whereon, by the will of the divine grace we have been placed, we are constantly reminded how that ye have constantly displayed a wholesome adherence to the divine commands (spurning all the allurements of this world, although attractive, are but an illusion), fearing not to expose both your persons and your possessions to jeopardy in their fulfilment; and whereas we have carefully called to mind how that ye have ever hitherto displayed the most devoted affection, and the most reverential zeal towards our person, and towards your mother the Church of Rome, and continue so to do at the present time; we have thought it fit, and do consider it reasonable that, bestowing upon you and your Hospital our munificent grace, we should (so far as with God's permission we are enabled), admit your petitions to our favourable consideration. And whereas your prayer, when laid before us, was to the effect that some time since, at the capture of the city of Acre, ye lost the apostolic letter containing the provisions of your "Rule," with other things of no small value, for which reason ye have humbly petitioned of us, that whereas ye no longer possess the letter of the brother Raymond, at that time the Master of your Hospial, who estabilshed the aforesaid "Rule," signed and sealed with his leaden seal, in which letter the said "Rule" was distinctly laid down, as ye assert; we might be graciously pleased to grant to you under a bull from us, a renewal of this "Rule," as a guarantee of a greater precaution:

We, therefore, being ever solicitous for the prosperity and

tranquillity, as well of yourself as of your Hospital, and being favourably disposed towards the granting of your pious requests, have caused the aforesaid "Rule," as it is understood to have been contained in the letter of the said brother Raymond, to be registered in the following terms, a few omissions and alterations of words having been made in it by our order. We, nevertheless, do confirm and renew the same "Rule," by our special grace, being well acquainted with it. The tenor of the letter was as follows:—

In the name of the Lord, Amen. I, Raymond, the servant of Christ's poor, and Master of the Hospital of Jerusalem, by the advice of the General Chapter of both clerical and lay brethren, have established the following precepts and statutes in the house of the Hospital of Jerusalem. In the first place, I desire that all those brethren who here dedicate themselves to the service of the poor, shall, by God's assistance, maintain inviolate the three promises which they have made to him, namely, chastity; obedience, which is to be understood to include whatever may be commanded by the Master; and to live without any property of their own; because the fulfillment of these three vows will be required of them by God at the last judgment. And let them not seek for, or claim as due to them, more than bread and water and raiment, which things are promised to them; and let their raiment be humble, because our masters, the poor whose servants we profess to be, appear scantily and meanly clad, and it is not right that the servant should be proudly arrayed whilst his master is humble.

Furthermore, it is ordained that their behaviour in Church shall be decorous, and their conversation such as befits their calling; let the clergy perform the service of the altar in white garments, and let each presbyter have a deacon, or a sub-deacon, to attend upon him, and when occasion demands it, let some other priest exercise this office; and let a light be for ever burning in the Church both by day and by night. And for the visitation of the sick, let a presbyter attend, dressed in white robes, bearing with reverence the Body of our Lord; and let him be preceded by a deacon, or a sub-deacon, or at least by an acolyte, bearing a lantern with a lighted candle, and a sponge filled with holy water. Furthermore, when the brethren appear in the cities or

fortresses, let them not go alone, but two or three together; nor shall they select by whom they are to be accompanied, but shall go with whomsoever the Master shall direct. Also, when they have arrived at their destination let them remain together. In their gait, in their dress, and in all their deportment, let them do nothing which may give offence in the eyes of any one, but only that which befits their sacred calling. Moreover, whenever they may be in a house, or in church, or wherever else women may be present, let them mutually guard over one another's chastity. Nor let women wash either their hands or feet, or make their beds, and so may the God that dwelleth on high watch over them in that matter. Amen.

And let pious persons, both clerical and lay, be sent forth to seek alms for the holy poor. And when they shall require hospitality let them proceed to the church, or to the house of some person of good repute, and let them ask for food of that person for the sake of charity, and let them buy nothing else. And if in truth they find no one who will assist them, let them purchase by measure one meal only, by which to support life. And out of the alms which they may collect, let them secure neither lands nor pledges for themselves, but let them deliver the amount over to their Master, with a written account, and let the Master transmit it with the paper to the Hospital, for the use of the poor. And of all their donations, let the Master take a third part of the bread, wine, and other nutriment, and should there be a superfluity, let him add what remains to the alms, and let him send it under his own hand to Jerusalem, for the use of the poor.

And let none go forth from any of their convents to collect alms, save only those whom the chapter and Master of the church may have sent; and let those brethren who have gone forth to make these collections be received into whatever convent they may arrive at; and let them partake of the same food as the brethren may have divided amongst themselves; and let them not give any further trouble there. Let them carry a light with them; and into whatever house they may have been received with hospitality, let them cause the light to burn before them. Furthermore, we forbid our brethren from wearing any such garment as may be unbefitting our religion; and above all, we forbid them to use

the skins of wild beasts; and let them eat but twice in the day, and on every fourth day of the week, and on Saturdays, and from Septuagesima until Easter, let them eat no meat, excepting only those who are infirm and feeble, and let them never appear without clothing, but dressed in robes of wool or linen, or in other similar habiliments. But, if any of the brethren shall have fallen by the force of his evil passions into any of the sins of the flock, which may God forbid; if he have sinned in secret, let him repent in secret; and let him impose upon himself a suitable penance: if, however, his sin shall have been discovered publicly, and beyond contradiction, let him in the same place where he may have committed the sin, on the Sabbath day, after mass, when the congregation shall have left the church, be stripped in the sight of all, and let him be scourged and beaten most severely with thongs, or rods, by his superior, or by such other brethren as the superior shall depute to perform this duty; and then let him be expelled from our Institution.

Afterwards, however, if God shall have enlightened his heart, and he shall return to the Hospital, and shall confess himself to have been a guilty sinner, and a transgressor of the laws of God, and shall promise amendment, let him be again received, and a suitable penance be imposed upon him; and for a whole year let him be considered as on his probation, and during this period let the brethren observe his conduct, and afterwards let them act as seems best to them in the matter. And if any brother have a dispute with another brother, and the superior of the house shall have noticed the disturbance, let this be his penance: let him fast for seven days; the fourth and the sixth, on bread and water; eating upon the ground without a table or a napkin: and if he shall have struck a blow, then for forty days; and if any brother shall absent himself from the convent, or the superior under whose control he hath been placed, wilfully and without the permission of the superior, and shall afterwards return, let him eat his meals on the ground for forty days, fasting on every fourth and sixth day on bread and water, and let him remain in the position of an alien for so long a time as he shall have absented himself, unless that time shall have been so prolonged that it shall seem fitting to the chapter to remit a portion. Moreover, at table, let each one eat his bread in silence, as the apostle directs; and let him not drink after the "Comple-

torium," and let all the brethren keep silence in their beds.

But if any brother, having misconducted himself, shall have been corrected and admonished twice or three times by the Master, or by any other brother, and by the instigation of Satan shall have refused to amend his ways, and to obey, let him be sent to us onfoot, and bearing with him a paper containing his crime; yet let a fixed allowance be made to him, that he may be enabler to come to us, and we will correct him. And let no one strike those entrusted to them as servants, for any fault whatever: but let the superior of the convent, and of the brethren, inflict punishment in the presence of all; yet let justice always be supported within the convent. And if any brother shall have made a disposition of his property after his death, and shall have concealed it from his superior, and it shall afterwards have been found upon him, let the money be tied round his neck, and let him be severely beaten by one of the brothers in the presence of the rest, and let him do penance for forty days, fasting every fourth and sixth day on bread and water.

Moreover, since it is necessary to lay down a statute for you all, we ordain that for each of the brethren as shall go the way of all flesh, in whatever convent he may die, thirty masses shall be sung for his soul. At the first mass, let each of the brethren who is present offer a candle and a piece of money; which contribution, whatever may be its amount, shall be spent on the poor. And the presbyter who shall have sung the masses, if he does not belong to the convent, shall be maintained therein on those days, and his duty being finished, the superior himself shall entertain him; and let all the clothing of the deceased brother be given to the poor. But the brothers who are priests, and who shall sing these masses, let them pour forth a prayer to our Lord Jesus Christ on behalf of his soul, and let each of the priests sing a psalm, and each of the laity repeat 150 paternosters.

And with respect to all other crimes, and affairs, and complaints, let them be adjudged upon in general chapter, and let a just sentence be pronounced. And all these precepts we enjoin and impose upon you, in virtue of our authority, on behalf of Almighty God, the blessed Mary, the blessed John, and the poor; that they be observed strictly and zealously in all points. And in the convents where the

Master and chapter have established a Hospital, when a sick person shall make application, let him be received thus: first, after having confessed his sins to the presbyter, let him partake of the holy sacrament; and afterwards let him be carried to his bed, and there, as though he were the Master, let him be charitably entertained every day with food before any of the brethren are supplied, and that of the best the house can afford. And on each Sabbath day, let the Epistle and Gospel be sung in the Hospital, and let holy water be sprinkled around in procession. Furthermore, if any brother, having the superintendence of a convent in any foreign land, shall appeal to any secular person, rebelling against our authority, and shall give him the money appropriated to the poor, in order that, by his power, he may establish the authority of the said brother against the Master, let him be expelled from the general society of the brethren. And if two or more brethren shall be dwelling together, and if one of them shall have misconducted himself by an evil course of life, the other brothers are not to denounce him, either to the public or to the prior, but first let them chastise him by themselves, and if he will not permit himself to be chastised, let them call in the assistance of two or three others and chastise him. And if he shall amend his ways they should rejoice thereat; but if, on the other hand, he shall remain impenitent, then, detailing his crimes in a letter, they shall forward it to the Master; and whatever he and the chapter may decree, let that be done to the offender; and let no brother accuse another brother unless he is well able to prove the charge, for if he does so he is no true brother.

Furhermore, all the brethren of every convent, who shall now, or have heretofore offered themselves to God, and to the sacred Hospital of Jerusalem, shall bear upon their breasts, on their mantles and on their robes, crosses, to the honour of God and of his sacred cross; to the end that God may protect us by that symbol of faith, works, and obedience, and shield us from the power of the devil, both in this world and in the world to come, in soul and in body, together with all our Christian benefactors.—Amen. Therefore, let no man whatsoever be permitted to infringe this charter, signed, confirmed, and renewed by us, or to oppose himself audaciously to it. If, however, any one shall presume to act thus, let him know that he renders himself liable to the

anger of Almighty God and of his blessed apostles Peter and Paul.—Given at the Lateran, on the 7th day of the ides of April, in the sixth year of our Pontificate.

Note: **So far as can be ascertained, none of the Papal Bulls reproduced in this Appendix have ever been revoked or questioned.**

No. 8

THE DOCUMENT GIVEN BY THE SULTAN ZIZIM TO PETER D'AUBUSSON WHEN ABOUT TO LEAVE RHODES 1482

Know all men, that I, the sultan Zizim, sprung from the Ottoman race, son of the invincible Mahomet, king of kings, and sovereign emperor of Greece and Asia, am infinitely indebted to the very generous and most illustrious prince seigneur Peter d'Aubusson, Grand-Master of Rhodes; but know also that, considering the kind offices which he has rendered me in the most fatal adventure of my life, and desirous of marking my gratitude as far as the present state of my fortunes will permit, I promise solemnly to God and our great Prophet, that if ever I recover, either entirely or in part, my father's imperial crown, I promise and swear that I will maintain a constant peace, and an inviolable friendship, with the Grand-Master d'Aubusson, and with all his successors, in accordance with the following articles. In the first place, I pledge myself, my children, and my children's children to maintain a perpetual attachment for the Order of St. John of Jerusalem, to the extent that neither I myself, nor my children, shall ever do an injury to the Knights, either by land or by sea; that so far from obstructing their vessels, or disturbing the commerce of the merchants of Rhodes, or of the other islands of the religion, we will open our ports to them, and will permit them to enter freely into all the provinces under our sway, as though they were themselves our subjects; or rather we will treat them as our friends, in permitting them to buy and sell, and to transport their merchandise wherever they may think fit, without the payment of any duty or tax. In addition to this, I consent that the Grand-Master shall withdraw every year from my dominions 300 Christians of both sexes, and of such ages as he may select, to transfer them

to the islands of the Order, or for any other purpose which he may think advisable; and in order to make some return for the outlay which the Grand-Master has made, and is making every day, with such liberality on my account, I agree to pay him in specie the sum of 150,000 gold crows. Lastly, I promise upon oath to restore to him all the islands, all the lands, and all the fortresses which the Ottoman emperors have captured from the Order; and in testimony that such is my will I have signed this deed with my hand, and have sealed it with my seal. Done at Rhodes, in the palace of the Auberge de France, on the 5th day of the month of Reget, in the year of the Hegira 337 (31st of August, 1482).

No. 9

RUSSIA'S CONNEXION WITH THE ORDER OF ST. JOHN OF JERUSALEM (From 1795 to 1801)

The policy of Russia under Paul I concerning Malta during the two long years of its investment, a policy which his successor, Alexander I, for some time partly maintained, had the greatest influence on the destinies of the island. Whereas soon after the commencement of the siege Russia was in alliance against France, she soon after the fortress fell to England became one of the bitterest opponents of Great Britain.

The vacillation of Russian policy cannot be understood without reference to the general political condition of Europe at the time, and her own political connexion with the Order of St. John. Her close association with Malta and its government dates from the third partition of Poland in 1795, in which country since 1618 the Order of St. John had acquired property in the Ordination of Ostrog. At the said partition of Poland it fell to the lot of Russia.[1] During 1795 the Grand Master, De Rohan, appointed De Litta as Minister Plenipotentiary to the Russian Court, for the purpose of obtaining not only the restitution of the properties in question but also the arrears of revenue, of which the Order had been deprived, since

1 Boisegelin, *History of Malta*, vol. iii. p. 87.

1788. De Litta presented his credentials to the Empress Catharine II on the 18th October 1795, but owing to her death, which occurred on the 17th November 1796, the negotiations were for a time suspended.[2]

Her son and successor, Paul I, who had always expressed great admiration for the glorious traditions of the Knights of St. John, showed every disposition to interest himself on their behalf. Negotiations were accordingly reopened, and so successful was De Litta, that by an agreement dated the 15th January 1797 the Grand Priory of Poland was merged into and styled the Grand Priory of Russia, with an establishment of one grand prior and ten commanderies. An annual endowment, payable in half-yearly instalments, amounting together to 300,000 Polish florins (£7,500), was allotted for their maintenance, to which were subsequently added three other commanderies, with a further annual income of 6,000 Polish florins (£150).[1] By a separate agreement, signed on the same day, it was stipulated that all the arrears since 1788 until the time when the estates and dependencies thereof were incorporated in the Russian dominions, together with 4,000 golden ducats, owing since the first foundation of the Order in Poland (in accordance with the treaty of 1775,) should be comprised in the general debt of the Government, and be liquidated accordingly.

These agreements were signed on behalf of the Czar by Comte Alexandre de Bezborodko, Chancellor of the Empire, and Prince Alexander Kourakin, Vice-Chancellor, and on the part of the Grand Master by the Bailiff Fr. Jules Réné, Comte de Litta. The treaty was immediately dispatched by a special courier for the necessary ratification by the Grand Master and Council. Unfortunately, the route of Ancona was selected for his journey, where, owing to its occupation by a division of Bonaparte's army, he was immediately upon arrival arrested, and his documents seized.[3]

The information thus obtained had considerable influ-

1 Boisgelin's *History of Malta*, vol. iii, p. 3.

2 Boisegelin, *History of Malta*, vol. iii p. 38

3 These original documents are now to be found in the Archives Nationales, Paris, Carton AF. III. 73. Also see Boisgelin, vol. iii, p. 41.

ence upon Bonaparte who, during his stay at Ancona, in the early part of the year 1797, and subsequently strove to induce the Directory to take the necessary steps for the acquisition of Malta, in order, as he alleged, to prevent the Czar having in his power the means of interfering with the projected expedition to Egypt, which he (Bonaparte) was then contemplating. In the meanwhile a second courier, with duplicates of the treaty and of De Litta's dispatches, was more fortunate than his predecessor, and arrived in Malta just before the Grand Master, De Rohan, breathed his last (13th July 1797). At the first meeting of the Council held by De Rohan's successor, Hompesch, the convention was ratified, and on the 7th August De Litta was again named Ambassador Extraordinary, for the purpose of presenting the ratifications which were carried to St. Petersburg by the Chevalier Raczynski with De Litta, who was further instructed to solicit His Majesty's protection over the Order.

De Litta was received in public audience by Paul I on the 29th November 1797 when he delivered the following address:—

Sire,—The Sovereign Order of Malta, eager to acknowledge its debt of gratitude, and to perform a duty, not only sacred but dear to the hearts of every one of its members, approaches the foot of your throne, to tender its grateful thanks. Your Majesty's benefactions are such as must ever remain deeply engraved on our memory.

The new establishment which the munificence of Your Imperial Majesty has secured to the Order of Malta in the Empire of Russia, has been sanctioned in that Island with the most lively enthusiasm, and with every sentiment of joy and gratitude. To give a still greater solemnity to our acknowledgments, and to express our homage still more forcibly, His Highness my Lord the Grand Master, together with

(Translation)

All the documents which follow, and which were written in Russia, were dated in the Old Style, which is twelve days behind the New Style, used in the rest of Europe.—J.H.R.

the Supreme Council, have unanimously decreed an Extraordinary Embassy on the occasion.

Being chosen by my Order for this august mission, it is in quality of Ambassador Extraordinary, that I am charged to acquaint Your Imperial Majesty with the universal wish of the whole Order that you would deign to become chief of this establishment, and accept a title so dear, and so encouraging to us all; a title indeed which you, Sire, by your generous sentiments, and the favours bestowed upon us, have already so justly acquired, namely, that of *Protector of the Order of Malta*, and as such we trust we shall see Your Imperial Majesty invested with the ensigns of an Order equally ancient and illustrious, ever renowned for its exploits, and venerable from the sanctity of its institutions.

His Eminent Highness and the Supreme Council have, therefore, sent your Imperial Highness the Ancient Cross of the celebrated LaVallette, that invincible defender of our Island who bequeathed his name to a city which he alone has rendered impregnable. This cross has hitherto been religiously preserved in the treasury of our Cathedral Church, as a precious monument, which constantly recalled to our remembrance the glorious military exploits performed by a Grand Master of Malta, who might properly be termed the Hero of Christianity; and we now feel a pleasure in offering it to your Imperial Majesty, as a proof of our gratitude, as a mark worthy of his piety, and as a happy presage of the renewal of our prosperity.

This offer is accompanied by our most ardent vows for the glory of Your Imperial Majesty, and the happiness of your Empire. This august and revered ensign of our Order, together with the recollection of our ancestors, and the proofs of valour given by the Knights of Malta will, we doubt not, excite in the bosoms of the illustrious, brave, and faithful nobles of Your Majesty's Empire an enthusiasm and a spirit of emulation worthy the most glorious ages of chivalry; and the solemnity of this memorable day will constantly recall to posterity the remembrance of the munificence of Paul I, and the gratitude of the Order of Malta.

* * *

To this earnest appeal the Czar graciously acceded, but within seven months of His Majesty's acceptance of the protectorate, Malta had fallen into the possession of the French, her Grand Master had become an exile at Trieste, and her Knights were dispersed over Europe and Egypt.

Nine days after the fall of Malta a detailed account of its surrender was dispatched to De Litta, at St. Petersburg, wherein Hompesch was accused of treachery to the Order, of cowardice, and incapacity. The only possible chance for the restoration of the Order deemed by the recalcitrant Knights to be that of placing themselves entirely under the sovereignty of the Czar. For this purpose, on the 26th of the following month, the Grand Priory of Russia issued the following protest:—

Protest of the Grand Priory of Russia.
Thursday, 26th August 1798.[1]

We, the Baillies, Grand Cross, Commanders, Knights of the Grand Priory of Russia, and other Knights of St. John of Jerusalem at an Extraordinary Assembly, at the Priorial Palace of the Order, in the Imperial residence of St. Petersburg, being obliged to turn our attention towards Malta, what profound grief must we now feel in beholding that ancient and noble theatre of our glory, treacherously sold by a Convention as null in its principles as it was infamous in its effects. What indignation must we not experience in reflecting, that after an insignificant attack of some hours, the cowards who bore the name of Knights surrendered that bulwark of Christianity, which the example of their predecessors and the sacred laws of honour enjoined them to defend to the last drop of their blood, to banditti a hundred times more infidel than those against whom the duties of their profession armed them. In the course of a war of seven centuries, the Knights of St. John of Jerusalem experienced more than once the vicissitudes of fortune; more than once did the alarmed Christians behold the Shield of Faith, if we may so call it, broken before its defenders, and the entire Order preserving no other refuge but in the hearts of its Knights. But the most noble always signalised their various successes, and their glory in the most disastrous

1 M.P.L., MSS. 420; *Annual Register*, 1798, p. 276

reverses was as much respected as it was acknowledged to be splendid in their most brilliant exploits.

Since the origin of the Order and until now, the name of one traitor alone has sullied its annals; by what fatality do we now see it precipitated into the abyss of disgrace and ignominy, and by those very persons who were enjoined to preserve it?

If the speedy punishment of Amaret did not remedy the evils which his perfidy occasioned, it at least testified the principles of this illustrious corps.

Glory! glory! upon Villiers de I'Isle Adam, and opprobrium upon his infamous adversary. If it depends upon us at the present moment to wash off, in the blood of traitors, the crimes they have committed in samefully bartering the ancient and superb inheritance of honour which our ancestors transmitted, let us at least show with energy the just resentment, hatred, and contempt, with which their felony inspires us; let us reject with horror the vile treaty which will dishonour them for ever, and devote them irrevocably to that remorse and infamy which will for ever be their portion. For ourselves, united under the glorious auspices of Paul I, the August Emperor of All the Russias, and the Protector of our Order, We protest in the face of God, and in the presence of all those with whom honour and fidelity are still regarded as virtues, against everything that perfidy has permitted to the detriment of our Order.

We solemnly disavow every proceeding contrary to the sacred laws of our Constitution. We regard as degraded from their rank and dignities all those who drew up, accepted, or consented to the infamous treaty that surrendered Malta, as well as all those who shall be convicted of having co-operated directly or indirectly in that work of iniquity. We renounce from this time all sort of connection with those unworthy, infected, and corrupted members. Finally, we will never acknowledge for our brethren but those who shall manifest the conformity of their principles with ours by adhering to the present protestation, whilst we reserve to ourselves the power of extending or renewing the same according to the exigency of the case. In the faith of which we have proposed the present act, we have unanimously

accepted and stamped it with the seal of the Grand Priory of Russia.

Dated at St. Petersburg this day, Thursday 26th August 1798.

This protest was immediately confirmed by Paul I, who issued the following declaration:—

DECLARATION OF THE EMPEROR OF RUSSIA.[1]

St. Petersburg, *26th August* 1798.

Having attentively examined the acts presented to us by the Baillies, Knights of the Grand Cross, the Commanders and Knights of the Grand Priory of Russia, as well as the other Knights of the illustrious Order of St. John of Jerusalem, assembled in the Palace of the said Priory in our capital, acts which contain first, a protestation against the prejudicial conduct of the ci-devant Grand Master of the Order, Ferdinand Hompesch, and other Knights who have violated their engagements in surrendering, without any defence, their principal city and their whole State, and made a dishonourable capitulation with the chief of the French who attacked the Island of Malta, stipulating only for the personal advantage of the Grand Master and his adherents; 2ndly, the confidence of the members of that Order in us, as its protectors, marked by the desire that we should attend to its preservation, and an expression of readiness to submit to any arrangements which we might think necessary to make for its benefit.

We hereby confirm the said acts in their full force, and to testify our acknowledgements for the zeal of the members of the illustrious Order of St. John of Jerusalem we take all the well disposed of the corps under our supreme direction.

We promise, upon our Imperial word, not only to maintain it in all its institutions, privileges, and honours, but also to employ all means in our power for its re-establishment in the respectable state which it formerly held, and with which it contributed to the advantage of Christianity in general, and of every well-governed State in particular.

1 *Annual Register*, 1798, p. 276.

Not satisfied with obtaining the sanction of Paul I to their proceedings, the Russian Priory approached His Holiness the Pope, for the purpose of obtaining his approval of the steps they had taken.

Accordingly, on the 27th September, the Bailli de Litta forwarded a copy of the Czar's declaration, and that of the Priory's protest to His Holiness. Pius VI, who was then residing at the Carthusian Monastery of Cassini, near Florence.

Assured of the Pope's sympathy, if not actual consent to their proceedings, the Grand Priory of Russia advanced a step further, and although aware that such would, in all probability, increase the schism then existing, they determined to offer the *Supreme Magistracy* to Paul I, and on the 27th October 1798 8issued the following proclamation:—

(Translation)

PROCLAMATION

27th October 1798.[1]

We, the Bailiffs, Grand-Crosses, Commanders, Knights of the Grand Priory of Russia, and all other members of the Order of St. John of Jerusalem, present in this Imperial residence of St. Petersburg, reflecting on the disastrous situation of our Order; its total want to resources; the loss of its Sovereignty and chief place of residence; the dispersion of its members, wandering through the world without a commander, or any fixed spot of rendezvous; the increasing dangers by which it is threatened, and the plans formed by usurpers to invade its property, and ruin it entirely; being desirous, and in duty bound, to employ all possible methods to prevent the destruction of an Order, equally ancient and illustrious, which has ever been composed of the most chosen nobility, and which has rendered such important service to the Christian world; of an Order, the institutions of which were founded on such good principles, as must not only be the firmest support to all legitimate authority, but tend to its own preservation and future existence; animated by gratitude towards His Imperial Majesty, the Em-

1 De Villeneuve- Bargemont, vol. ii. p. 426; M.P.L. MSS. 420.

peror of All the Russias, for the favours bestowed on our Order; penetrated with veneration for his virtues, and confidently relying on his 'sacred word,' that he will not only support us in our institutions, privileges, and honours, but that he will employ every possible means to re-establish our Order in its original respectable situation, when it contributed to the advantage of Christendom in general, and to every different State in particular.

Knowing the impossibility in our present circumstances (the members of our Order being generally dispersed) of preserving all the forms and customs prescribed in our Constitution and Statutes; but nevertheless desirous of securing the dignity and the power inherent to the Sovereignty of our Order by making a proper choice of a successor to D'Aubusson, L'Isle-Adam and La Valette, we, Bailiff and Grand- Crosses, Commanders, Knights of the Grand Priory of Russia, and all other members of the Order of St. John of Jerusalem, assembled at St. Petersburg, the chief place of residence of our Order, not only in our names, but in those of the other Langues, Grand Priories in general, and all their members in particular, who shall unite themselves to us, by a firm adhesion to our principles: **Proclaim His Imperial Majesty, the Emperor and Autocrat of All the Russias, Paul I, Grand Master of the Order of St. John of Jerusalem.**

In virtue of the present Proclamation, we promise according to our laws and statutes, and that by a sacred and solemn engagement, obedience, submission, and fidelity to His Imperial Majesty, the most eminent Grand Master.

Done at St. Petersburg, the residence of our Order, this present Wednesday, the 27th of October 1798.

On the 5th November, Pope Pius VI addressed a letter to the Bailli de Litta, at St. Petersburg, which affords convincing proof that he had completely abandoned the cause of Hompesch; it runs as follows:—

(Translation)

TO OUR WELL-BELOVED SON,
THE BAILLI DE LITTA,
ST. PETERSBURG.

Monastery of Cassini, near Florence,

5th November 1798[1]

PIUS P. P. VI.

Beloved Son,—Our Salutation and Apostolic Benediction.

We were seized with horror upon the reception of your first dispatch, containing the protest and manifest of the Grand Priory of Russia upon the subject of the loss of Malta, and to learn that the Grand Master, in order to save his private interests, had had the unworthy weakness of sacrificing that of the entire Order.

His Majesty, the Emperor of All the Russias, who will use his utmost endeavours to re-establish the privileges and the honour of the Priory, being in possession of the facts of the case, has every reason to employ his great power to re-establish the said Priory in its primitive prerogatives and rights.

We shall co-operate with the authority which is needed, because in addition to the printed Act, signed by the Emperor, all the other Langues and Priories are invited, general and particular, to join in the said Act, so that the Order may be restored to its ancient splendour. And being aware that in a body composed of so many and divers nations, unless a perponderance of number intervened, nothing would be done obliging and compelling the individual members to observe the new law. Moreover it will be much more honourable and satisfactory for the Russian Priory to learn that the same ideas prevail among many of the brethren to vindicate the common honour. The crime, such as it has been represented, is enormous, indeed it could not be more atrocious, and having taken the measure against the Grand Master he so ignominiously deserves, it will be necessary to use the same against each of those Knights who, for a vile interest, were associated with him in this horrible scene.

1 De Villeneuve-Bargemont, vol. ii. p .415; M.P.L. MSS. 421.

We shall be desirous of knowing how many of the Knights of other Langues agree with the noble sentiments of the Emperor, and what may be the resolution which they may take in order to sanction it, for the example of the others. Giving you, &c.—(Signed) Pius VI, Pope.

On the 13th November, Paul I solemnly accepted the dignity and title of Grand Master of hte Order,[2] the seventieth in rotation, when the standard of the Order was hoisted on the bastions of the Admiralty at St. Petersburg, and on that date published the following declaration:—

(Translation)

DECLARATION.[3]

We, by the Grace of God, Paul I, Emperor and Autocrat of All the Russias, &c., in consideration of the wish expressed to us by the Bailiffs, Grand-Crosses, Commanders, Knights of the Illustrious Order of St. John of Jerusalem, of the Grand Priory of Russia, and other members assembled together in our capital, in the name of all the well-intentioned part of their Confraternity, we accept the title of Grand Master of this Order, and renew on this occasion the solemn promises we have already made in quality of Protector, not only to preserve all the institutions and privileges of this Illustrious Order for ever unchanged in regard to the free exercise of its Religion, with everything relating to the Knights of the Roman Catholic faith, and the jurisdiction of the Order, the seat of which we have fixed in our Imperial residence; but also we declare, that we will unceasingly employ for the future all our care and attention for the augmentation of the Order, for its re-establishment in the respectable situation which is due to the salutary end of its institution for assuring its solidity, and confirming its utility.

We likewise declare, that intaking this upon us, the su-

2 Badger, *Description of Malta.*

3 De Villeneuve- Bargemont, vol. ii. p. 428; M.P.L. MSS. 420.

preme government of the Order of St. John of Jerusalem, and considering it our duty to make use of every possible means to obtain the restoration of the property of which it has been so unjustly deprived, we do not pretend in any degree as Emperor of All the Russias, to the smallest right or advantage which may threaten or prejudice any of the Powers, our Allies; on the contrary, we shall always have a peculiar satisfaction in contributing at all times everything in our power towards strengthening our alliance with the said Powers.

Our gracious and Imperial favour towards the Order of St. John of Jerusalem in general, and to each of its members in particular, shall ever remain invariably the same.

Given at St. Petersburg, the 13th November, in the year 1798, and in the third year of our reign.

(Signed) Paul

(Counter-signed) Prince Besborodko.

Pius VI's treatment of Hompesch appears to have been influenced by current political events. On the 17th October, His Holiness informed Hompesch that 'the deposition of a Grand Master could not depend upon the vote of a single Priory, and that it would be necessary for the other Langues to adhere thereto'; and on the 16th of the following month, 'that he would await to hear from Russia what further they have to add, on the subject of their indictment, in order that he moght be able to form an unprejudiced opinion.' Whereas, in his dispatch to the Bailli de Litta, dated eleven days previously, he accepted the Russian Priory's statements and notwithstanding that he was in possession of Hompesch's protest of the 12th October, he informed that Priory on the 5th November, that he had taken note of the measures they had adopted against the Grand Master which he had so ignominiously deserved, and that it would be necessary to use the same against each of those Knights who, for a vile interest, were associated with him in this horrible scene.'

The question arises, was His Holiness in possession of Hompesch's protest of the 12th October, when he wrote to De Litta the referred-to letter of the 5th November?

There appears no reason to doubt it, for at that period peace reigned on the mainland of the Continent of Europe, England, (with her weak ally Portugal) alone remained at war with France, Bonaparte was in Egypt, and consequently there was no interruption in inland communication.

The distance from Trieste to Florence is about 220 miles, and there were three land routes open. On the authority of De la Jonquière, the couriers between Rome and Paris then occupied about nine days on their journeys, and, if we may assume the same mode of conveyance for correspondence was adopted in other directions, three days would suffice for transit between Trieste and Florence. Consequently Hompesch's protest would reach His Holiness on or about the 15th October, just three weeks prior to the dispatch of the 5th November addressed to De Litta.

The following history of this transaction is taken from the 'Annual Register' for 1799, p. 78.

While His Russian Majesty exerted his whole authority and influence to rouse a general attack on the French Republic, he received into his protection those who had suffered from its tyranny and oppression. He extended his protection and municificent patronage to the dispersed and ejected Knights of Malta. The Grand Bailiff, the Grand Cross, and other distinguished members of this Order assembled at St. Petersburg in October 1798, elected the Emperor Grand Master of their Order. His Majesty, who is said to have solicited, accepted this dignity and exercised its prerogatives, in conferring with great pomp and solemnity the different degrees, titles, and offices of the Order on various persons of distinction. Count Litta, envoy extraordinary from the Pope, and the Prince Terra Capriola, envoy from Naples, were honoured with the Grand Cross. A new institution, under the name of a Grand Priory, was established at St. Petersburg in favour of the Knights of Malta, and endowed with an annual revenue of 216,000 roubles. This was to serve as a residence and rallying place for all the Knights.

The motives assigned by His Imperial Majesty for this act of munificence, were a regard to the common cause of Christianity and Christendom to which the illustrious

Knights of Malta had been so eminently subservient, to preserve that Order, and to enable them to recover the possessions that had been ravished from them by injustice and violence, and to add a new incitement to the loyalty and bravery of the Russian nobles, by the hope of being admitted, in consequence of signalised merit, into the illustrious fraternity of the Knights of St. John of Jerusalem.

From this Order no person of noble descent and otherwise properly qualified according to the rules of the Order of any country in Christendom was to be interdicted. To the ancient and standing laws of the Order His Majesty added a number of regulations respecting his own new foundation.

The ukase for this establishment was accompanied by a proclamation, declaring that any gentleman of any Christian country, duly qualified, might be received as a Knight of St. John in the Imperial residence of St. Petersburg, and reside there, in that character, and enjoy the Emperor's favour and protection.

'We flatter ourselves (says His Majesty) that having through Divine Providence and hereditary right come to the Imperial throne of our ancestors, we have it in our power to protect, maintain, and even increase and extend the splendour of an Order so ancient and renowned among the orders of chivalry, convinced that by such a conduct we shall render an important service to the universe. The laws and regulations of this Order inspire a love of virtue, form good morals, strengthen the bonds of sub-ordination and present a powerful remedy against the present mania for innovation and the unbridled licentiousness of thought. Finally, this Order is a medium for augmenting the power, security, and glory of states.' The Emperor in February 1799 sent a note to all the foreign Ministers resident at St. Petersburg, requesting them to make known to their respective Courts, that he had accepted the title of Grand Master of the Sovereign Order of St. John of Jerusalem, of which St. Petersburg was henceforth to be the seat and the chief residence.

Orders were also issued to the Ministers of Russia not to receive any letters addressed to His Imperial Majesty, in which the title of Grand Master of the Sovereign Order of St. John of Jerusalem should be omitted.

On this new institution for the presentation of an ancient Order, although its patron and head was neither unmarried nor a Catholic, Pope, Pius VI, in the Monastery of Cassini near Florence, bestowed his approbation, sanction, and his paternal and apostolical benediction (in anticipation) on the 5th November 1798.

Sixteen days after Paul's acceptance of the Chief Magistracy of the Order, and in proof of his increased interest therein, he established an additional Priory for the benefit of the nobility in his dominions (who might be members of the Greek Church), and by virtue of a decree dated the 29th November 1798, he granted an annual allowance of 216,000 roubles (£23,400) in connexion with the Commanderies in his Empire.

Upon the death of Paul, which occurred on the 23rd March 1801, his son and successor, Alexander I, moved, it was alleged, by parsimonious feelings, declined the honour of the Magistracy of the Order, whilst consenting to retain the Protectorate.

Hompesch was thus doomed to suffer disappointment and penury, but to the honor of Napoleon it must be recorded that two months after he (Napoleon) was raised to the throne of France he, in the month of July 1804, gave orders for the pension of 300,000 francs, which had been accorded Hompesch by the Convention of the 12th June 1798, to be paid.

This act of commiseration is acknowledged by the ex-Grand Master in a letter of thanks to His Imperial Majesty the Emperor Napoleon, dated at Città di Castello, the 2nd August 1804, which is now in the Archives Nationales, Paris (A.F. iv. 1685). This tardy fulfillment of an engagement was, however, destined to be of brief duration; Hompesch succumbed to an attack of asthma on the 12th May 1805.

The foregoing has been taken from
"*History of Malta* During the Period of the French and English Occupation,"
By William Hardman, London, 1909.

No. 10

PAUL I, APPROVED BY POPE PIUS VI.

Doublet's account of his interview with Napoleon supports the fact that the interested Catholic authorities including Pope Pius VI was fully informed of all the acts which led up to the election of Emperor Paul I as the 70th Grand-Master of the Order, and that the Pontiff gave his approbation to these acts.

It may be noted that Napoleon was always suspicious of the proclamations exchanged between the loyal knights of the Order and Emperor Paul I. Napoleon referred to these exchanges as a "treaty or treaties," believing that Paul may have had a secret motive or plan to annex Malta to Russia.

Much is revealed in referring to the Memoires of Doublet which were published in 1883. Ovide Doublet was the acting head of the French Secretariat who attended the dramatic interview granted by General Bonaparte to the delegates of the Order and the Maltese people on board the French flagship *Orient*, when the Articles of Capitulation of Malta were discussed and signed on the 11th and 12th of June, 1798. Doublet was later appointed a member o f the Commission of Government of the island until it passed under the British Crown in 1800.

In the formation of the new Russian Grand Priory there was the difficulty of the admission of non-Catholics or communicants of the Russian Orthodox Church. In clearing up this situation and securing the approval of Rome for the admission of non-Catholics into the Order, many cipher messages had been passed between the Pope, the Emperor Paul I and the Papal Nuncio at Warsaw. The Roman Court was also interested in the project as a gesture towards the reunion of the Greek Rite with the Latin Church.

In the negotiations carried on between Rome and Russia, Doublet argued with Napoleon that "there was nothing else, therefore, beyond an effort to make up their [Rome's] losses in France by new affiliations, and the delicate matter of the reunion of the two Churches."

"You know all this yourself, General, from the treaty," concluded Doublet, "the first draft of which you intercepted last year when you seized the dispatch which the special messenger of the Ambassador of the Order at St. Petersburg was carrying to the late Grand-Master de Rohan."

"That is true, I remember," replied Bonaparte, "but all this which you have told me does not prevent me from thinking that Russia has had for a long time her designs on Malta, and it is to forestall her execution of them in any event, that on the refusal made by the Grand-Master to me the day before yesterday, which was not at all friendly, we tried to make ourselves masters."

"I can assure you, General," replied Doublet, "that as regards Russia, neither the Grand Master nor the Council need reproach themselves in the slightest. The Pope had *already knowledge* of the treaty through his Nuncio at St. Petersburg and everyone knows that his *approbation* would not have been given to anything prejudicial to the Catholic Powers, friends of the Order."

"But who will guarantee to us that on your [the Order's] treaties with Russia there was not some Article or secret pact between the Emperor Paul and your Grand Master in direct correspondence with each other?"

To which Doublet replied "If there had been, General, I must have known, because all the work, and all the correspondence would pass through my hands."

Taken from
"The House of the Temple"
A Study of Malta and its Knights in the French Revolution.
by Frederick W. Ryan, London, 1930.

No. 11

ORIGIN OF THE 42ND GRAND-MASTER FRA PHILIP VILLIERS de l'ISLE-ADAM

The following information has been translated from the French, volume 2 of

"Monumens des Grands-Maitres de l'ordre de Saint-John de Jerusalem."

by Vicomte L-F Villeneuve-Bargemont.
Published in Paris, 1829.

L'Isle-Adam was the son of Jacques de Villiers and of Jeanne de Nesle, his grand-father was Jean de Villiers, Marshal of France, married to Jeanne de Vallengouiart; his great-great grand-father was Pierre, husband of Jeanne de Castillon, son of another Pierre de Villiers and of Marguerite de Vendôme.

—page 2.

About July 7, 1523, Villiers de l'Isle-Adam moved from Messina to Baia, accompanied by the council of the Order, then to Civita-Vecchia, in order to await there for the orders of the sovereign Pontiff, he arrived in Rome September 1.

The famous Constable Anne de Montmorency*, then Marshal of France and nephew of the Grand-Master, went to meet with the large and brilliant Court assembly, in which his illustrious uncle was scheduled to be honored. The whole household of the Pope was there as well as the Ambassador of Charles V. The artillery placed on the ramparts and fortifications of Rome saluted de l'Isle-Adam as he passed, while Pope Adrien IV. when he saw him, approached, extended his arms and pressed him to his breast with touching emotion calling him the generous and brave soldier of the faith. The Pontiff covered him with honors and the most illustrious tokens, testifying to his defense of Rhodes in which Christian Europe witnessed both the sound and glory of his exploits.

On December 18th, the Grand-Master explained to

the full Consistory the inquiry which he had ordered on the defense and reduction of the island intrusted to his hands.

In January of 1524 the illustrious chief of the Hospital settled at Viterbo, a residence which the successor of Adrien IV, Pope Clement VII assigned to him during his stay. During this time a virulent epidemic broke out in Messina in which several knights and Rhodians died of the fever, while Villiers obtained permission from the vice-roy of Naples to settle near Cumae.

In the meantime, always occupied with the welfare of the Order, l'Isle-Adam felt that without a free headquarters, fortified and independent, the knights would always have a precarious existence and would be almost the slaves of the princes who offered them asylum in their states. He had cast his eyes on several points in the Mediterranian, among others the isles of Hieres; but stronger motives determined him to select Malta and he sent three Commanders to Charles V to ask the Emperor to assign this island to the Order. The Emperor appeared inclined to consent but demanded the express condition that the knights would swear an oath of loyalty to him, and promise to defend Tripoli, which this prince had conquered in Africa.

—pages 24, 25 and 26.

*MONTMORENCY, the name of one of the oldest and most distinguished families in France, derived from Montmorency, now in the department of Seine-et-Oise, in the immediate neighbourhood of Enghien and St. Denis, and about 9 m. N.N.W. of Paris. The family, since its first appearance in history in the person of Bouchard I., sire de Montmorency in the 10th century, has furnished six constables and twelve marshals of France, several admirals and cardinals, numerous grand officers of the Crown and grand masters of various knightly orders, and was declared by Henry IV. to be, after that of the Bourbons, the first house in Europe. Matthieu I., sire de Montmorency, received in 1138 the post of constable, and died in 1160. His first wife was Aline, the natural daughter of Henry I. of England; his second, Adelaide or Alice of Savoy, widow of Louis VI. and mother of Louis VII., and according to Duchesne, he shared the regency

of France with Suger, during the absence of the latter king on the second crusade. Matthieu II. had an important share in the victory of Bouvines (1214), and was made constable in 1218. During the reign of Louis VIII. he distinguished himself chiefly in the south of France (Niort, LaRochelle, Bordeaux). On the accession of Louis IX. he was one of the chief supports of the queen-regent Blanche of Castile, and was successful in reducing all the vassals to obedience. He died in 1230. His younger son, Guy, in right of his mother, became head of the house of Montmorency-Laval. Anne de Montmorency (q.v.), so named, it is said, after his godmother Anne of Brittany, was the first to attain the ducal title (1551). His eldest son, Francois de Montmorency (1530-1579), was married to Diana, natural daughter of Henry II.; another son, Henri I. de Montmorency (1534-1614), who became duc de Montmorency on his brother's death in 1579, had been governor of Languedoc since 1563. As a leader of the party called the Politiques he took a prominent part in the French wars of religion. In 1593 he was made constable, but Henry IV. showed some anxiety to keep him away from Languedoc, which he ruled like a sovereign prince. Henry II, (1595-1632), son of duke Henry I., succeeded to the title in 1614, having previously been made grand admiral. He also was governor of Languedoc. In 1625 he defeated the French Protestant fleet under Soubise, and seized the islands of Ré and Olèron, but the jealousy of Richelieu deprived him of the means of following up these advantages. In 1628-1629 he was allowed to command against the duke of Rohan in Languedoc; in 1630 he defeated the Piedmontese, and captured Prince Doria, at Avigliana, and took Caluzzo. In the same year he was created marshal. In 1632 he joined the party of Gaston, duke or Orleans, and placed himself at the head of the rebel army, which was defeated by Marshal Schomberg at Castelnaudary (Sept. 1, 1632); severely wounded, he fell into the enemy's hands, and, abandoned by Gaston, was executed as a traitor at Toulouse on the 30th of October. The title passed to his sister Charlotte-Marguerite, princess of Condé.

From the barons of Fosseux, a branch of the Montmorency family established in Brabant in the 15th century, sprang the seigneurs de Boutteville, among whom was the duellist Francois de Montmorency-Boutteville, who was beheaded in 1627. His son, Francois Henri, marshal of France, became

duke of Piney-Luxemburg by his marriage with Madeleine Charlotte Bonne Thérèse de Clermont, daughter of Marguerite Charlotte de Luxemburg, duchesse de Piney. Charles Francois Frédèric, the son of the marshal, was created duke of Beaufort in 1688 and duke of Montmorency in 1689. In 1767 the title of duke of Beaufort-Montmorency passed by marriage to another branch of the Montmorency-Fosseux. This branch becoming extinct in 1862, the title was taken by the duc de Valencay, who belonged to the Talleyrand-Périgord family and married one of the two heiresses of this branch (1864). There were many other branches of the Montmorency family, among others that of the seigneurs of Laval (q.v.), a cadet branch of which received the title of Laval and settled on the estate of Magnac in 1758. It is to this branch that Mathieu, duc de Montmorency (1767-1826), diplomatist and writer, and tutor of Charles X.'s grandson, Henri, duke of Bordeaux, belonged.

MONTMORENCY, ANNE, Duc de (1493-1567), constable of France, was born at Chantilly, and was brought up with the future King Francis I., whom he followed into Italy in 1515, distinguishing himself especially at Marignano. In 1516 he became governor of Novara; in 1520 he was present at the Field of Cloth of Gold, and afterwards had charge of important negotiations in England. Successful in the defence of Mézières (1521), and as commander of the Swiss troops in the Itailan campaign of the same year, he was made marshal of France in 1522, accompanied Francis into Italy in 1524, and was taken prisoner at Pavia in 1525. Released soon afterwards, he was one of the negotiators of the treaty of Madrid, and in 1530 reconducted the king's sons into France. On the renewal of the war by Charles V.'s invasion of France in 1536, Montmorency compelled the emperor to raise the siege of Marseilles; he afterwards accompanied the king of France into Picardy, and on the termination of the Netherlands campaign marched to the relief of Turin. In 1538, on the ratification of the ten years' truce, he was rewarded with the office of constable, but in 1541 he fell into disgrace, and did not return to public life until the accession of Henry II. in 1547. In 1548 he repressed the insurrections in the south-west, particularly at Bordeaux, with great severity, and in 1549-50 conducted the war in the Boulonnais, negotiating the treaty for the surrender of

Boulogne on the 24th of March 1550. In 1551 his barony was erected into a duchy. Soon afterwards his armies found employment in the north-east in connexion with the seizure of Metz, Toul and Verdun by the French king. This attempt to relieve St. Quentin resulted in his defeat and captivity (Aug. 10, 1557), and he did not regain his liberty until the peace of Cateau-Cambrésis in 1559. Supplanted in the interval of the Guises, he was treated with coldness by the new king, Francis II., and compelled to give up his mastership of the royal household—his son, however, being appointed marshal by way of indemnity. On the accession of Charles IX. in 1560 he resumed his offices and dignities, and, uniting with his former enemies, the Guises, played an important part in the Huguenot war of 1562. Though the arms of his party were victorious at Dreux, he himself fell into the hands of the enemy, and was not liberated until the treaty of Amboise (March 19, 1563). In 1567 he again triumphed at St. Denis, but received the death-blow of which he died at Paris, on the 15th of March, 1567.

See F. Decrue, **Anne de Montmorency** (Paris, 1885), and **Anne, duc de Montmorency** (Paris, 1889).

MONTMORENCY, a town of northern France in the department of Seine-et-Oise, 2½ m. from the right bank of the Seine and 11 m. N. of Paris by rail. Pop. (1906), 5723. In the middle ages it was the seat of the family of Montmorency. There is a church built for the most part in the 16th century by Anne de Montmorency. The town is a well-known resort of Parisians. To the north-east lies the fine forest of Montmorency. Bleaching and dyeing and the manufacture of lime plaster, bricks and tiles are carried on. About a mile south-west lies Enghien-les-Bains (pop. 4925), the waters of which are used in cases of catarrh and skin disease.

Taken from pages 787-788,
Encyclopaedia Britannica, 11th Edition.

Notes In addition to his connection with the de Montmorency family, Philip Villiers de l'Isle-Adam was also closely related to the families of de Luxembourg, de Thourot and de Nesle.

No. 12

PROPOSED ALLIANCE BETWEEN THE ORDER OF MALTA AND THE UNITED STATES, 1794

Suggestions Made To James Monroe as American Minister in Paris

Few Americans know about the proposed treaty between the Knights of Malta and the American government, or the fact that these intrepid knights helped the colonists in their bid for freedom. Certainly there was much to be gained by both governments. American ships, like those of other Christian nations, were then the prey of the Barbary pirates. Malta would have afforded them a base and place of safety, and perhaps active assistance against the pirates might have been given by the Knights. On the other hand the foreign affairs of the Order were in a precarious condition and in distant America a place of refuge would have been of great worth.

To-day the average American thinks of the Hospitallers or the Order of Malta as having existed long ago but now only a memory, perpetuated chiefly in romantic novels such as those of Sir Walter Scott. The island of Malta is now a British possession which figures in American newspapers when there is some political difficulty between the Governor and the inhabitants, or when the British fleet in the Mediterranean is in the public eye. The Order was not always so little known in this country.

When the American colonies were struggling for their independence the Order was rounding out the two hundred and fiftieth year of its occupation of the island of Malta.

The Order had many vicissitudes. When the Order of the Temple was suppressed by the Pope in 1312, the vast property of that discredited brotherhood was added to

the already extensive possessions of their rivals the Hospitallers. The English *langue* received a deadly blow when Henry VIII of England, for all that he was Defender of the Faith, broke with the Pope. That monarch proclaimed himself the head of the Order of Saint John in England, and to the rich harvest that he reaped by the seizure of the monasteries, he added the enormous English properties of the Knights. Thenceforth the English *langue* existed in name only. There were other inevitable disagreements with this sovereign or that, though in general it managed to remain friendly to all countries except Turkey, the hereditary enemy. But the Order survived all shocks, the loss of Rhodes, the Reformation, and the rest, because it had strong able rulers, and because its revenues were great. Through it all the ancient Order continued to be the best training school for land and sea warfare in all Europe, and those who had won their laurels in its service were often called to the highest command in the armies and galley of the great Christian monachs, subject always to the call of their Grand Master.

One of the great naval figures of the eighteenth century was one of these officers, Pierre-André de Suffren de Saint-Tropez. A Bailli of the Order and sometime its Ambassador at the court of His Most Christian Majesty, Suffren was, early in 1778, appointed General of the Galleys of the Order, by the Grand Master. This high office he relinquished to serve under Admiral de Grasse in the American War. The Count de Grasse himself was a Knight of the Order of Malta, as were not a few of the other French officers who served in the American Revolution. Among them were: the Count de Colbert-Maulevrier, Admiral de Sambucy, Commander d'Espinouse, the Marquis de Castellane-Majestre, Brigadier the Chevalier de Gras-Préville, the Chevalier de de Vallongue, the Count de Langéron, the two Counts de Lameth, the Viscount de Noailles (brother-in-law of LaFayette), the Viscount de Mirabeau, the Chevalier de Luzerne, first French Minister to the United States, and others. All of these officers became in 1783 original members of the Society of the Cincinnati, or *Ordre de Cincinnatus*, as it was known in France, the hereditary order to which certain officers were eligible who had

served in the American War of Independence.

The French Knights of the Order of Malta had always been more numerous than those of any other nation. The prestige of the French *langues*, and their wealth was enormous—5 million of *livres* a year. This was a factor in the Order's undoing. The French Revolution gravely affected the Hospitallers. In 1790 the Republic confiscated the Order's properties in France, and in the following year, under pain of losing their civil rights, forbade all Frenchmen belonging to the Order or wearing its decoration. In 1792 the possessions of the Knights in France were ordered sold, though certain of their pensions were continued. A commission was appointed to treat with the Order concerning the sum to be paid annually by France towards the upkeep of the Hospital at Malta, and for the succor given by the Order to French vessels. The future began to look dark indeed for the Knights of Malta, for France sought also to have their possessions in other lands sequestrated. The French victories in Italy resulted in the Order's dispossession in that country as well.

The Viscount de Mirabeau did what he could to help the Order of Malta by writing a pamphlet, *Considérations pour l'Ordre*—it was the day of political pamphleteering. It is not without interest to recall that the Vicomte's brother, Honoré, Count de Mirabeau, was at that very time opposing all hereditary orders, including the Order of Malta and the Order of the Cincinnati, for all that the younger brother was a member of both. The elder Mirabeau's hostile *Considérations sur l'Ordre Américain de Cincinnatus*, makes interesting reading alongside of his brother's pamphlet defending the Order of Malta. While the one brother was predicting the downfall of the American Republic if the Cincinnati were not abolished, the other brother foretold serious consequences if the Order of Malta should be driven by financial straits into ceding Malta to the enemies of France.

It was at this junction that the Maltese Embassy in Paris opened negotiations with Colonel James Monroe, the American Minister. The future President of the United States had many friends and fellow members of

the *Ordre de Cincinnatus* among the Knights of the Order of Malta, and before long was to play a leading part in the purchase of Louisiana. Perhaps his ideas about the transfer of territory were sensed even then. To Minister Monroe, the Chargé d'Affaires of Malta, Commander de Cibon, wrote as follows:

1794

The Chargé d'Affaires of Malta, has the honour to communicate to Mr. Monroe, Minister plenipotentiary of the United States of America, the **annexed reflections,** and to request that he will be pleased to weigh them in his mind and give him frankly the result.

Mr. Cibon seizes this occasion to renew to Mr. Monroe an assurance of the respect and attachment with which he is, &c.

If there are nations who by their position, their industry, and their courage, become naturally opposed to, and rivals of each other; so there are other nations who with as much courage and industry, feel a motive to esteem, approach and unite together, to increase their mutual prosperity, and to render themselves reciprocally happy by a continual exchange of attentions, regards and services.

The United States of America and the Island of Malta, nothwithstanding the distance which separates them, do not appear to be less bound to cultivate a close and friendly union between them, by motives of interest, than they are by those of a benevolent amity.

It is principally towards the Mediterranean that the American sailors, guided by their industry, present themselves in great numbers, forgetting the danger to which they are exposed of becoming a prey to the Algerine corsairs who cover that sea.

The Island of Malta, placed in the centre of the Mediterranean, between Africa and Sicily, offers by its position to all navigators, an asylum, provisions and succour of every kind. Of what importance would it not be for the American commerce to find upon this stormy sea, fine ports, provisions, and even protection against the Algerine pirates.

In exchange for the succours and protection, by means where-of the American vessels might navigate the Mediterranean freely and without inquietude, would the United States consent to grant, in full right, to the Order of Malta some lands in America, in such quantity as might be agreed on between the two governments, placing such lands under the immediate protection and safeguard of the American loyalty?

Thus the commerce of the United States would find, in the Mediterranean, ports to secure it from storms, and vessels of war to protect it against the pirates of Algiers; in exchange for which Malta would possess in America property granted forever, protected by the United States, and guaranteed by them in a manner the most solid.

To this letter Monroe replied:
To the Chargé d'Affaires of Malta.

Paris, 22d November, 1794.

Citizen,—

I have received with great pleasure the considerations you were pleased to present to me; pointing out the mode by which the United States of America and the Isle of Malta may be serviceable to each other. It is the duty of nations to cultivtte, by every means in their power, these relations subsisting between them, which admit of reciprocal good offices, and I am persuaded the United States will omit no opportunity which may occur to testify that disposition towards the Island of Malta.

The Americans have, it is true, received already great injury from the Algerines, and it is their intention to adopt such measures as shall prevent the like in future. The Island of Malta by its situation and maritime strength possesses the means of yielding that protection, and your suggestion on that subject merits, in my opinion, the serious consideration of our government, to whom I have already transmitted it.

The United States possess at present extensive and very valuable territory. It is their intention to dispose of it by sale; by which however the right of soil only will be conveyed; the jurisdiction still remaining with them. The gov-

ernment too of such territory is already prescribed: It must be elective or republican, and forming a part of the existing national system. I have thought proper to add this information that you may know the powers of our government in relation to this object. Permit me to assure you, that as soon as I shall be instructed thereon, I will immediately communicate the same to you. (Writings of Monroe, 1899, II, 128.)

No record has been found of any instructions on the subject of the suggestion of the Order of Malta, ever having been sent to Monroe, and there the record ends. This was, however, not the first time the Order had sought to establish a foothold in the New World. It played an important part in the early history of Canada. It has even been said that it was intended to establish the Order in New France as the controlling interest in the Colony, if not its actual proprietor. An effort was made to establish a priory of the Order in Acadia as early as 1635 and the present site of Halifax was chosen for a naval station. In 1637, Brulart de Sillery, a noted Knight of Malta, founded near Quebec, a chapel, convent, hospital, and dwellings for converted Indians, the money coming from his commandery at Troyes. It is not impossible, though the record is not clear, that a commandery was actually established at Quebec. A stone in the archway of the Château Frontenac bears the cross of Saint John and the date 1647, and around this stone has been woven the romance, too long to be recounted here, of the establishment of a priory of the Knights.

De Montmagny, Champlain's successor as Governor, may have worked in conjunction with de Poincy, Governor General of the French West Indies and de Razilly, Governor of Acadia, all being Knights of Malta. De Poincy had fortified the island of St. Kitts and had built several war ships. He was supported by the Grand Master of the Order of Malta, and as a result of negotiations with the King of France, the islands of St. Kitts, St. Croix and others were purchased in 1653 by the Order for £5,000. De Poincy died shortly thereafter and the islands were sold to a company of merchants in 1665.

This seems the only time that the Sovereign Order of Malta actually established itself in the western world by the possession of territory. In 1733 the island of St. Croix and others were purchased by Denmark and in turn were sold to the United States in 1916. Thus, while the Order of Malta never acquired any territory from the United States, the United States now possesses territory that once belonged to the Order of Malta. (Cf. Canadian First Aid, Nov., 1933.)

The Treaty of Amiens provided for the restoration of the island of Malta to the Order, Britain entering into this engagement. Moreover the future independence of the island was guaranteed, as was also the Order's sovereignty. France and Britain appointed Ministers Plenipotentiary to the *Order and Island of Malta.* The Grand Master at once began negotiations with Britain for the restoration of the Island in the terms of the treaty. But Sir Alexander John Ball, Baronet, the British governor, declined to turn over the Island to the Order, first on one excuse and then another. It would be necessary, he said, that the British maintain an army there for six years, that they retain possession of the isle of Lampedouze (one of the Malta group), that the French troops should first evacuate Holland, etc. The treaty of Amiens contained none of these provisions and the Grand Master opposed them. Matters dragged along until the rupture of the peace of Amiens in 1803.

When the youthful American Navy undertook its operations against the Barbary pirates in 1801-5, rights in the island of Malta such as had been suggested by the Maltese Chargé d'Affaires in 1794, would have been most helpful. Though the American Marines were able to achieve fame "on the shores of Tripoli," as their song sets forth, the results were not permanent. Had Malta been available as an American base, things might have been different. In truth it was largely the jealousies of the Christian countries which permitted the disgraceful African piracy to continue. France had encouraged the pirates during her rivalry with Spain, and when she had no further need of them, they were supported against her by Britain and the Netherlands. Indeed British politicians of the eighteenth century admitted that Barbary

piracy was a useful check on the competition of the weaker Mediterranean nations in the carrying trade. Even Lord Exmouth expressed doubt whether the suppression of piracy would be acceptable to the trading community. During the Anglo-American War of 1812 the Algerines carried on piracy with all of their old success, and though in 1816 Lord Exmouth and his Dutch allies were able to inflict a severe blow on Algiers and Tunis, it was only in 1830 that the French conquest of the great pirate city of Algiers ended piracy on the "High Barbaree," as the old chantey called it.

So through sunshine and shadow, the Order of Malta, oldest order of knighthood in the world, has survived and is still a power for good. It is idle to say that the loss of its possession of the island of Malta raised the Order to a loftier plane, one not concerned with material things. The same specious argument was advanced with the loss of the temporal power of the Pope, yet after a time that power was restored, if in modified form. Perhaps one day the Order of Malta will again become sovereign *de facto* as well as *de jure*, for it has outlived many governments and many dynasties. Had the plans discussed by the diplomatic representatives of the Order and of the United States in France at the close of the eighteenth century borne fruit, the Order might have continued its temporal sovereignty, though over lands in the New World.

Reference: **William and Mary College Quarterly, Second Series, Volume XVI, No. 2, pages 222-233, April, 1936**

No. 13

The Order held dominion in part of the Western Hemisphere in the 17th century as shown by Mons, A. Mifsud in his book "Knights Hospitallers of the Venerable Tongue of England," 1916. Malta. pages 246-247:

"The Knights sphere of action was not restricted to the defense of the Island of Malta. The flag of the Order flew even on the high seas, as its domain had been extended to the Leeward Islands. In 1651-65 the Order entered into the possessions of the French West India Company in St. Kitts, Sancta Cruz and St. Bartolomew and in one-half of the Island of St. Martins'. Philip de Lanuillier Poincy, a regularly professed Knight of Malta, was Governor of the West India Islands for the French Crown and he had urged the Order to acquire those Isles (2). The Baili Jacques de Souvre, the Knights' Ambassador to the French Court, signed a contract, on behalf of the Order, on the 21st May, 1651, whereby the West India Company ceded to the Knights all rights vested in them by Royal Letters Patent dated March 1642 (3). King Louis VIX ratified the transaction by other letters patent dated March 1653. St. Christopher, or St. Kitts, as it was more commonly called, had long before been amicably divided between the English and French residents and war between the two nations did not necessarily imply war between those respective subjects (4). Anyhow, the Knights' hold on the above islands lasted only till the French West India Company had acquired a better legal footing. The Order, pressed by Louis XIV, handed back to the company its newly acquired dominions for a half-million francs. The deed was entered into at Paris, on the 7th, March 1664, by the titular Prior of England Stefano M. Lomellini specially empowered for the purpose (5). When, therefore, a state of war between France and England was notified to the Order on the 22 March 1675 (6) and when St. Kitts was,

(2) Poincy gives in a letter, 23rd September 1653, a summary idea of that domain. A description of his Palace and a rough design of the repartition of the island of St. Kitts is likewise preserved in Vol. 6402, P.R.M. An inventory of the estate left by the said Bali drawn by his successor on the domain, the Knight Charles de Sales, in 1660 is to be seen amongst the contracts of the Treasury of the Order Vol. 742 ft. 148-58.

(3) Deed drawn by notaries Vaulties and Parque in Paris, see Vol. 258 L.C.S. 1645-50 f. 204; Vol. 259 L.C.S. 1651-56 ff. 17, 21, 22, 72t.

(4) C. P. Lucas, British Colonies. Oxford 1890 pp 53 and 135.

(5) Vol. 261. L.C.S. 1664-1672 ff. 16, 29-31; 40.

(6) Vol. 1776 f. 333.

at the Peace of Utrecht, in 1713, ceded to Great Britain, the Order's ensign (7) had long since disappeared from those parts."

No. 14

The Grand Masters of Malta became Masters of the Order of the Holy Sepulchre in consequence of the amalgamation of the property of this Order with that of Malta in 1616. § Serene Highness § and § Eminence § were titles borne since 1620 and 1630 respectively, by the Prince Grand Masters. The Emperor Napoleon I recognized such titles by a special rescript in the case of the dethroned Hompesch (1).

Popes bestowed on them the same honours given to sovereigns (2).

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(1) Napoleon's decree runs as follows:

1).—Bureau du Ministre.

Ministère du Trésor Public.

Extrait de le table de Travail du Ministre du Trésor Public avec S. M. l'Empereur au Conseil d'Administration tenu le 23. Brumaire an 13

14-15. Le Ministre du Trésor public prend les ordres de S.M. sur le Titre a donner a' M. Hompesch &

Décision. Il sera donne' dans le Certificat d'Inscription les noms et prénoms avec le Titre Altesse Serenissime Eminentissime.

2).—Trésor Public—Pensions Nouvelles payable intégralement. Certificat d'Inscription.—N. 36. Volume Pr: somme 300,000.

Le soussigné Directeur des Pensions, certifie que Son Altesse Serenissime Eminentissime Hompesch (Ferdinand Joseph Herman Antoine) né le 9 Novembre 1744 est inscrit sur le registre des Pensions, pour une somme annuelle, et

(7) Vol. 475 L.B. 1652-4 f. 152; Vol. 260 L.C.S. f. 75.

intégrale de trois cent mille Francs payable integralement.

A Paris le 24. Brumaire de l'an 13 de la République Francaise une et indivisible.

Le Directeur des Pensions,

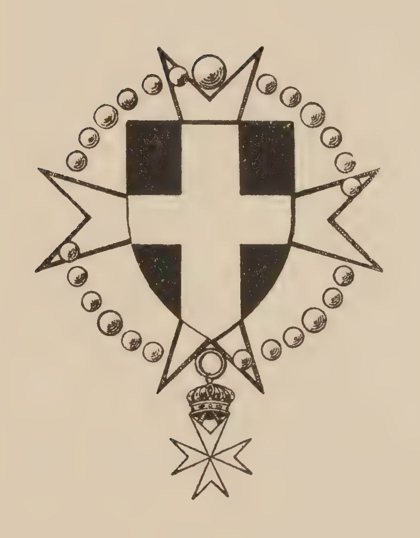
(signé) Harmand

Jouissance du 27. Vendémiaire an. 13 (Copy in Ms. 417 (Public Library Malta).

(2) Sixtus V, Julius II and Leo X presented the English sovereigns Edward III, Henry VII and Henry VIII, respectively, with the silver gilt sword and purple velvet gold embroidered casque with the emblem of the Holy Ghost set in pearls. The same honours were bestowed by Benedict XIII on Manoel de Vilhena (1725), by Benedict XIV on Pinto (1747) by Clement XIV on Ximenes (1774) and by Pius VI on Hompesch (May 1798) through Mgr. Giulio Carpegna, the last Papal Nuncio to the Court of the Prince Grand Master of Malta. Vide--) Relation de l'estoc et du chapeau envoyes a M. de Vilhena, Paris 1725.

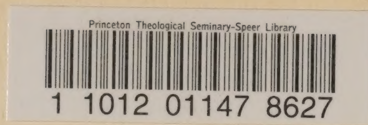
Page 7, *"Knights Hospitallers of the Venerable Tongue of England in Malta." by Mons. A. Mifsud,* Malta, 1916.










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